

McGill Daily

Vol. 78 No. 83
Monday, February 20, 1989

ANTI-RACISM ISSUE

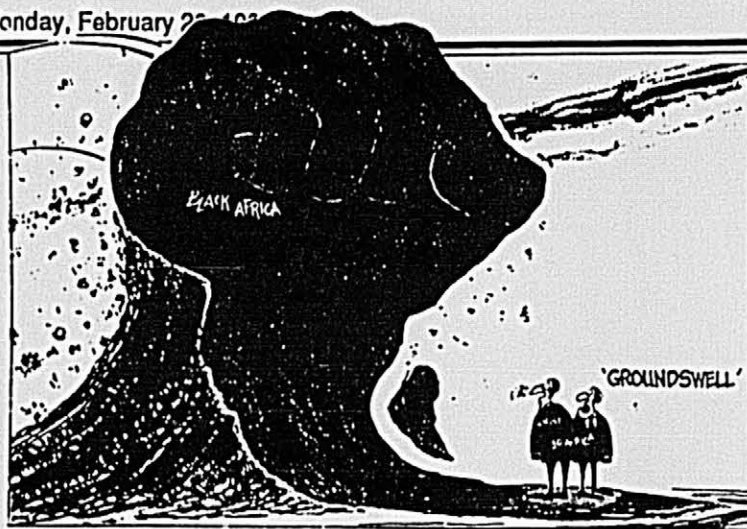


February 20th: "Racist Teaching"

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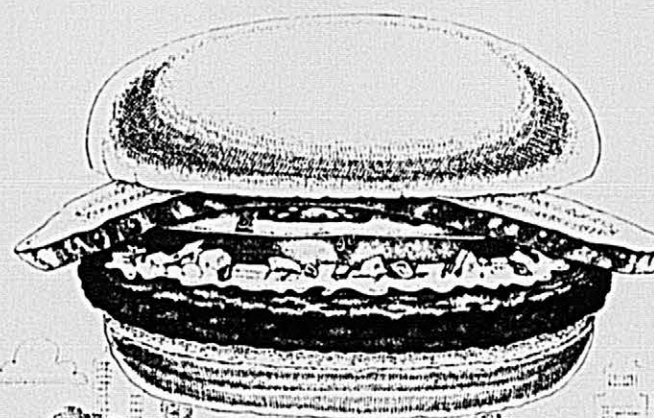
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Comment

From scientific racism to modern morality

"L'antisémitisme ne rentre pas dans la catégorie de pensées que protège le droit de libre opinion."

According to Jean-Paul Sartre, an anti-semitite does not have the right to freedom of expression. In contrast, people like J. Philippe Rushton (see story page 9) interpret the issue of racism as a conflict between two moral principles: equality and freedom of expression. Rushton's attitude posits the debate in the objective realm: Blacks are inferior, and Whites are superior. Others approach racism with an alarming naivety: "don't say nigger, it's bad," advice little different from "don't say shit, it's bad to swear!"

For the public, racism is trivialized (i.e., '101 = nazi'). When a White cop kills a Black youth, the issue of racism is never addressed in court and people are accused of "jumping to conclusions" when they question the motivations behind the killing. In the eyes of governments, over two centuries of slavery are considered insufficient to justify affirmative action programs. When on Martin Luther King day in Florida a Black youth gets shot for "speeding", people take to the streets: 450 are arrested, three die from "police brutality."

But the media has to ensure, as does the literature of our nations' glorious histories, that the objective context is preserved—the order cannot be brought down by a few

de la Peyrère (1596–1676) used biblical evidence, by mainly reinterpreting Genesis, to show how Whites and Blacks belonged to different "races." The Whites were descendents of Adam, while the Blacks came from other creatures, a race invented before Adam.

Although this theory was more theological than scientific, it coined the idea of polygenism which, in this new anthropology, was to become the main trend of scientific racism, or racism as such, in the eighteenth century, whose basic theory lies on the belief that there actually are different human races. It is from de La Peyrère's geographical division of the world according to the different human races that we now have the three hundred years old classification of humanity into the three Black, Yellow and White races.

The rigorous classification came with the Enlightenment theory of the eighteenth century authors Linné and Buffon, from Sweden and France, respectively. They had the ambition to invent anthropology as a well-structured science through a classification of human races and cultures which was then called a "natural history of man." Of course, in the Enlightenment tradition, classification was almost synonymous with hierarchical ordering according to biological as well as cultural observations.



Daily photo by Heidi Hollinger

"During my lifetime I have dedicated myself to the struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony with equal opportunities. It is an ideal which I hope to live for and achieve. But if needs be, it is an ideal for which I am prepared to die."

radicals' interpretation of "police brutality" as "systematic and violent discrimination." If your needs are not being addressed, do not think "institutional racism," but "bureaucratic red tape." If Nicaraguan refugees in the U.S. are being sent back to Nicaragua (it is safe enough over there, although it is dangerous enough to send contra death squads), it is not because people in Texas are racist, it is because Mexicans have already satisfied the demand for cheap labour, and admitting more darkskinned people would necessarily increase the delinquency rate.

If, in all this, objectivity must be preserved in order to avoid dealing with racism, maybe it is because racism also emerged from the attempt of some occidentals to objectively classify humanity, and its 'lesser forms'. The debate originated over the question of having or not having the right to exploit American Indians in the early sixteenth century. Human dignity was granted to these people only in so far as they were recognized as possessing attributes which were believed to be essential to the occidental culture. In 1537 Pope Paul III was ready to grant these indigenous peoples the status of human beings, yet this dignity could only be reached through conversion.

The first theoretical attempts to explain, or justify Black's inferiority stemmed from the necessity of protecting African slave traders from the criticism of the European moralists or humanists who had no direct interest in enslavement. Isaac

Objectivity and truth were the ultimate goals in this interpretation of humanity, but the tools were always the ethnocentric values of western civilization which, from Hobbes to Rousseau and to modern liberalism have convinced us that humanity resides in the Leviathan. The complexity of totemic beliefs or of kinship structures were not to be fully revealed until Lévi-Strauss' structural anthropology. Serious understanding of different cultures could not be reached until our own values were challenged, relativised. It thus had to come to mean something different to be human.

Today the problem lies in the fact that this new understanding of oneself, or humanity on a "universal" scale is obviously not shared, be it in our governments or in our classrooms. Few people seem concerned by the issue of racism, yet everyone praises the welfare state, a luxury that we could not have afforded without our constant drawing up of resources and cheap labour from "less developed" parts of the world.

In the case of racism, compassion or pity is insufficient. What is required is a more practical understanding of the issue, as well as of its interrelation with every aspect of our socio-economic life.

Susana Bejar
Pierre Tordjman
Zeb Brown

Anti-Racism

Special Issue

Monday, Feb. 20, 1989

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the mcgill Daily

Hyde Park

Segregating McGill

Posters must have been seen all over campus "Right Handed Students Sit Down", "Right Handed Students Use Other Door", "Left Handed Students Only". Many must have said: "Disgusting, that's discrimination!, Segregation!, Utter nonsense!". Some students may have drawn parallels to the Nazism that caused the great Holocaust or the infamous Apartheid Regime in South Africa.

As a coordinator of the Coalition against Apartheid, the purpose of the posters was to show the students, faculty and staff at McGill University a little of what it is like to live in South Africa, where a minority regime dictates how the majority will live their lives.

People would join in any public demonstration against such a bill from Parliament, and if a country was controlled by a police state or a fascist military regime, many would see their graves in their teens. Others would perish or languish in the hands of merciless state interrogators or in jails, or choose, without option, to cross borders in the middle of the night. True, it is a real world for Black South Africans living under Apartheid, where a deliberate parliamentary endorsement and a visible mechanism cuts humans into two distinct racial groups, and bases every bill and law on the differences of their colour—a visual perception that enables one to differentiate otherwise identical lives as humans.

South Africa has been a topic of discussion ever since the formation of the United Nations, precisely because the policies propounded and implemented by the fascist, racist, terrorist and minority regime in South Africa are in direct conflict with the basic principles of the United Nations enshrined in its charter and the Universal Declaration of Human Rights. Apartheid constitutes a crime against humanity and a very real and serious threat to world peace and security. Apartheid is an intricate invention, involving incomprehensible constitutional models and the reinvention of South Africa's map in order to prevent equal citizenship, barring Africans from the industrial operations and from the competition implicit in the forces of supply and demand. A constitutional designation limiting partnership in the so-called national parliament to persons of European descent, was an invention of the British colonists in 1908. The British-

Dutch alliance aimed at crushing African resistance in the 1906 "Bambatha" rebellion subsequently established what is today known as the Republic of South Africa. A bogus transfer to the Afrikaaner Nationalists, a minority, followed and the Republic of South Africa was established along with "Apartheid Policy".

In the 1980s, there has been much talk and undue publicity about the constitutional plan to establish a so-called tri-racial government with three parliamentary chambers, representing whites, so-called coloureds and people of Asian origin. Because it totally excludes the indigenous majority, such a political gimmick has been rejected by the Black people. In its place, they call for a non-racial and democratic constitution.

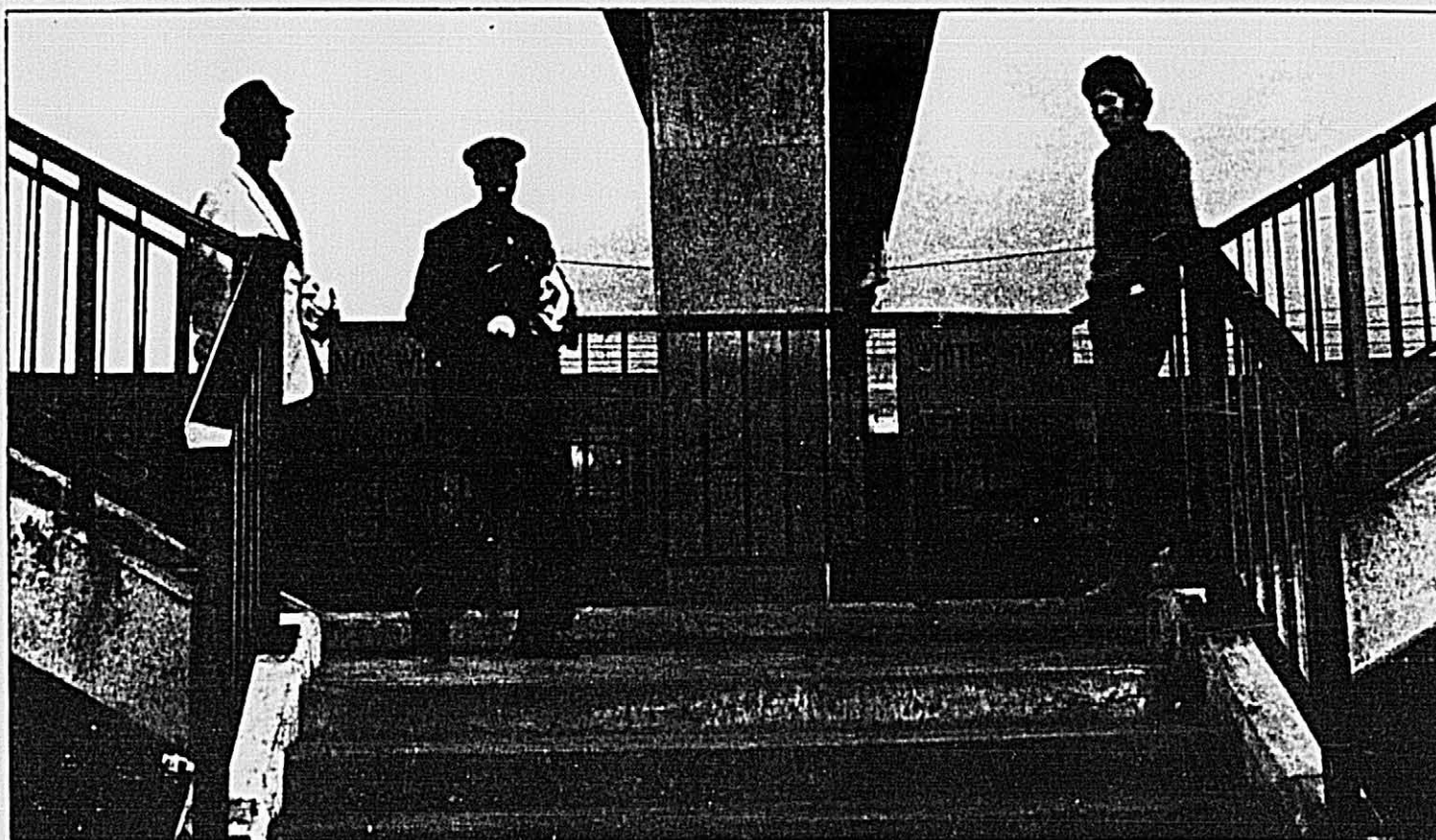
The establishment of Bantustans (reserves) constitutes the cornerstone of Apartheid policies. Internationally, the South African regime claims that it is granting "independence" to the African people in territories which historically belong to them. It is a divide and rule tactic, used to create an atmosphere of Black on Black tribal, political and territorial conflicts, while South Africa shuts their eyes with a smile being content with their creation. South Africa does not mention the brutality of its police and army when descending on Black anti-apartheid organizations and leaders of the exploitative schemes, reservoirs of cheap labour for the mines and multinational corporations. Investors reap super profits—profits which are said to be the highest in the world. The loss of human life is highest too!

I wish to reiterate the African's position on the role of the international community towards the struggle. It is a fact that distortions abound in the international news media coverage of South Africa. Some people have turned the struggle for justice and peace, democracy and freedom into a lucrative enterprise. Purporting to be experts on Apartheid, people who visit the country for a couple of weeks or months and put out an overwhelming amount of literature, a lot of it nonsense, have by and large distorted the feelings of the people. They have confused our intentions and desires for sanctions against the South African economy, which we see as the most effective way the international community could assist in this noble cause.

If the international community is serious in its call for a relatively peaceful solution to the liberation struggle against Apartheid South Africa, then the option is to immediately impose comprehensive, mandatory military and economic sanctions. It must not be duped by the apologists of the Pretoria regime, that such sanctions would hurt the oppressed most—for as I speak to you now, the oppressed are butchered by the military forces of South Africa. "What more suffering greater than death and imprisonment can there be for our people? What more suffering is greater than slavery?"

Momin Khan

The Coalition Against Apartheid



Dorm raps against racism

Hyde Park

Kike. Coon. Nigger. Fag. Dyke. Jap.
Offended?... Damn right!!!

They're not just words... they're weapons. Weapons against people you know. Weapons against yourself.

And we've decided to do something about it.

The Network Against Racism and Bigotry is a new umbrella organization for campus groups and individuals concerned about this social illness. At the present time our members include representatives from Black Students Network, Women's Union, Gays and Lesbians of McGill, Hillel Student's Society, and the McGill Civil Liberties Organization, as well as non-affiliated students.

The Network Against Racism and Bigotry hopes to be an avenue for unified action on issues of discrimination as well as providing a forum for

the education and understanding of this problem. We welcome all students who agree that the time has come to combat this disease of hatred.

Our first action will be to conduct a series of "Dorm Raps" in which N.A.R.B. members will visit student residences to discuss with their fellow students specific issues and forms of discrimination. What can you do about it? For one thing—if you live in residences—come to the Dorm Raps.

Don't let school interfere with your education.

If you don't live in residence come to our next meeting Sunday, February 26, 14h at 3460 Stanley. For more information call Howard at 845-9171.

Network Against Racism and Bigotry

Letters

There's no "African Blood"

To the Daily:

I take issue with the words "African Blood" in *Stamp out racism* written by the Caribbean Student Society and published in the 2/13 Daily.

Is there "African Blood"? Does that not presuppose that there also is Canadian or even Jewish blood?

It is sad to see that an anti-racism letter written in the spirit of black history month is so insensitive, even ignorant to the language of racism.

Harris H. Silver
Visiting Student

Prof protected

To the Daily:

This is an open letter to that total fuck-up of a professor, whose ineptitude has been slowly transforming my McGill experience from triumph to tragedy, whose total incompetence and unfairness are like something from hell, Prof?

Yes, I cannot announce to the rest of the McGill student body, all potential victims of yours, what your nervewracking, slime-dripping name is. Your face and your horribly annoying voice are burned into the bowels of my mind forever, but no one can ever know who you are.

Be thankful, thank God when you go to bed tonight, that we have libel laws, that the *Daily* wouldn't print my letter in its original form, that you are protected from everybody knowing what an asshole you are, until someone or other finds you guilty.

But I find you guilty. Of stupidity, of idiocy, unsound in your totally pathetic mind. I find you guilty, I do, along with anyone who has ever had the *extreme* misfortune (or should I say tragedy) of falling into that deep, dark, dirty hole of ignorance which you call 'a lecture'. You are guilty.

But you are protected, society is isolated from my insults, while you go free and unaligned. In what court must I file my claim against your existence?

Thank God every night, that there is no libellous newspaper at McGill, that I haven't the inclination to go on a spray-painting campaign, that I do not own a megaphone.

There is something totally unfair in the world when a fully incompetent, skincrawling professor is allowed to roam the halls of McGill while students with totally legitimate, perceptive insults to make are prevented from announcing their disgust to the world, and alerting other potential victims.

You disgust me. It is because I cannot endure your revolting presence, that I do not tell you this in person.

You know who you are. You know who I am.

Pierre Berthier
Arts U3

more letters on page 17

Native rights group formed at McGill

by Trefor Smith

The interests of Canadian Native Peoples will now be promoted at McGill through a new student organization, the McGill Students' Committee for Native Peoples. Last Thursday, MSCNP agreed to present its new constitution before Students' Society to gain recognition as an interest group.

According to its constitution, the main role of the group is "to increase the awareness of the McGill community—students and teachers—to the current state of Native society." Through the publication of a pamphlet and the establishment of information centres, the committee proposes "to publicize the characteristics and conditions of Native society and the various social, economic, and political remedies proposed by both the government and Native organizations".

According to MSCNP co-ordinator Paula Braitstein, "the group will help educate the McGill population by inviting speakers, present-

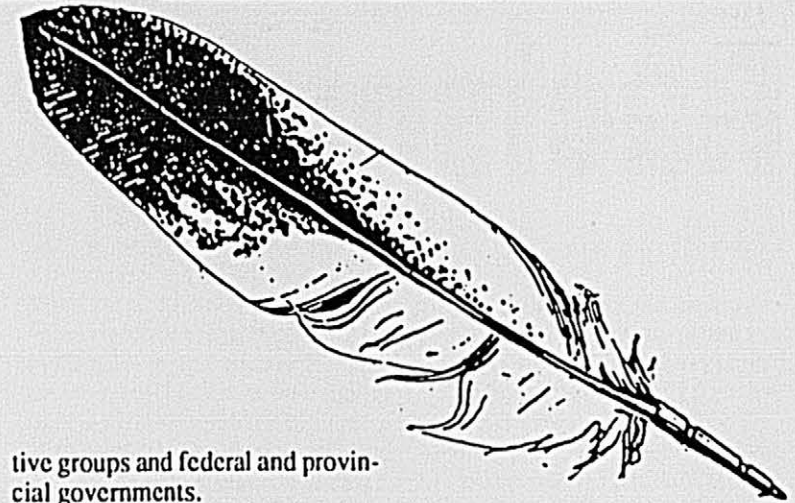
ing films, and holding fund-raising activities."

Another central aim of the committee, says Braitstein, is to attract Native McGill students to join the group and to offer a "buddy-system" to first-year out-of-province Native students.

At present there are no Native representatives on the committee. However, last year's Ad Hoc Native Affairs Committee had five Native students as members. Eileen McKibbin, a MSCNP member, explains that "government cuts in post-secondary education funding have prevented the return of some of these students. At this point we

can't know how many Native students are presently attending McGill... we hope that when they hear about this committee they will be interested in joining."

If the MSCNP receives SSMU recognition it will mark the successful end of a year-long drive to establish a Native organization on campus. Last year the SSMU refused to affiliate itself with the aspiring Native affairs committee, objecting to the group's support of Native political self-determination. Political self-determination, or self-government, is a central issue in current negotiations between Na-



tive groups and federal and provincial governments.

According to McKibbin, who co-ordinated last year's Ad Hoc Native Affairs Committee, "[last year's] Student Society was well prepared to support the right of Third World peoples to self-determination, but when it came to the same right for Canada's Native people they got scared and started talking about bombings and Native radicalism."

"In our proposal last year we used the same wording as SAC (South Africa Committee) did in theirs, except instead of saying that the people of Namibia have a right to self-determination we substituted the words 'Native Peoples of Canada'," says McKibbin. The group hopes that this year's SSMU will be more perceptive.

The MSCNP began last September in its embryonic form as a sub-committee of Development and Peace. Braitstein said that despite repeated attempts to work within Development and Peace, the Native Affairs Sub-committee was unable to get off the ground there.

"Development and Peace was concerned with the Third World. They didn't recognise the problems of aboriginal peoples here in Canada." Because of the differences in focus, explains Braitstein, "we needed our own body."

The McGill Students' Committee for Native Peoples invites all interested and new members to the showing of the video "Dancing Around the Table". Tuesday, 4:30pm in room Leacock 721.



Comment

Step out of the saddle of apathy

Racist violence has spun its way through history like a chainsaw. The result of a turbulent pastiche of ignorance, malleability and misdirected frustration, racist violence has resulted in one marrow-curdling human tragedy after another. The Kishinev massacre is one such tragedy—one with a particularly poignant lesson.

For two long days in April of 1903, the southern Russian town of Kishinev erupted with savagery, leaving forty-five Jews dead and over six hundred wounded.

The Russian Czar Nicholas II scattered hand-bills throughout the city, telling people of an imperial order granting permission to inflict a 'bloody punishment' upon Jews in the course of the three days of the Christian Passover. Meanwhile, worried Jews were assured by the chief of police that proper measures for their safety had been adopted.

By the next day, a large crowd of Russian villagers had gathered, and fell upon the Jewish houses and stores, while police and soldiers stationed in the streets watched. Looting soon gave way to killing, and even then, the police and military remained inactive.

On the second day of the pogrom, Klaus von Raaben, the governor of the Russian province, told a Jewish deputation begging for protection that he could do nothing until he received instructions from the Czar.

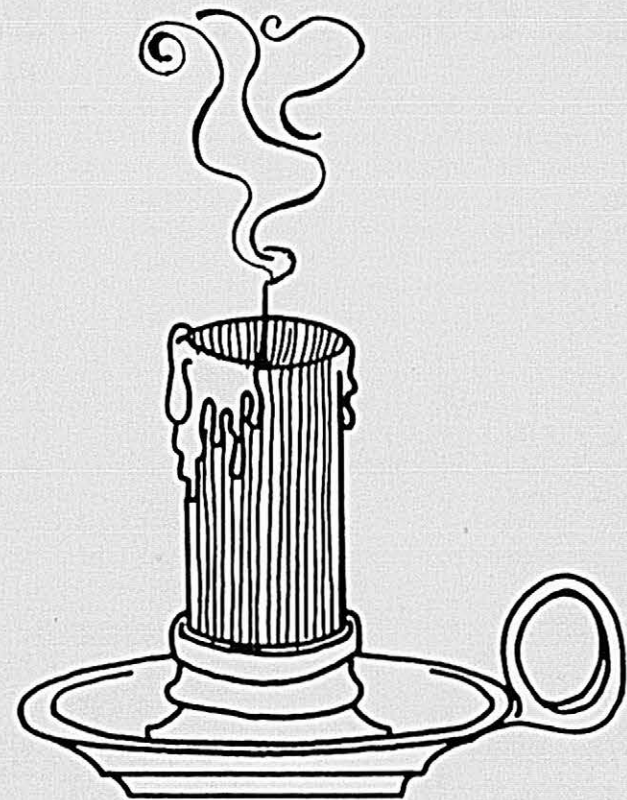
Troops finally dispersed the crowds late that evening. A subsequent judicial inquiry convicted some of the hired assassins, rapists and plunderers, but the organizers and ring-leaders, including von Raaben and the Czar, were left alone.

According to sociologist Ehrhard Bahr, Kishinev was a result of "the paranoia of the nineteenth-century middle class which used Jews as a scapegoat for everything that went wrong in their society. Such pogroms were advantageous only to European élites for socioeconomic reasons, such as redirecting popular frustrations."

In *A Tale of Two Cities*, Charles Dickens warned, "In seasons of pestilence, some of us will have a secret attraction to the disease—a terrible passing inclination to die of it. And all of us have like wonders hidden in our breasts only needing circumstances to evoke them."

To confront our frustrations instead of giving up to anxiety and hatred is the challenge rational people must readily accept. At the root, people are reasonable and compassionate, and when they hear about injustice they tend to rally and act.

But it is too easy to listen and not hear, when people operate *en masse*, their rationality often dissolves. Of course, all the people need not be directly involved in killing. But for butchery to continue on the front, there must be silence in the cities at home.



Above all, the butcher's utensils are ignorance and its secretion, apathy. They are tumours in the mind, allied like von Raaben's militia and mob, like knife and fork deployed mechanically at the feast.

Silence is complicity. It is passive violence, one step removed from actual bludgeon-wielding.

The responsibility of Russians (then and now), Afrikaners, Israelis, Canadians, and every people in whose land there is injustice is to end it. We must stop ignoring it, and stop making each other pay for our frustrations. This is the legacy of Kishinev.

But history shows that this responsibility has been shirked—idly, listlessly and with devastating consequences.

Long ago, we swung ourselves into the saddle of moral idiocy. We have galloped witlessly from one trough of horrors to the next for so long that we can only hope to be thrown off by a stiff gust of rationality and human decency.

If it happens, we will glance quietly at one another—flushed, empty, the past ringing in our heads—and weep.

Alex Roslin

EVENTS

MONDAY

Black Students' Network: presents Dr. Molefi Asante, Temple University, speaking on "The Roots of Racist Ideology". Leacock 132, 19h.

Le Centre Commémoratif de l'holocauste à Montréal/The Montreal Holocaust Memorial Centre-Law and the Holocaust Lecture Series: presents Claude-Armand Sheppard, speaking in French on "Will our Laws Suffice in Preventing a Possible Explosion of Racism in Canada?". Pavillon des Sciences Sociales, Room B2305, Université de Montréal, 20h. Info.: 735-2386.

Liberal McGill: general meeting at 16h, in Union 425-426 to discuss deliberation trip to Queen's. Open to all members.

McGill Go Club: meets in Union 302 from 17h to 22h. Jacket and tie required.

McGill Debating Union: Cross-examination debate. "Is prostitution morally wrong?" at 18h in Union 425/26.

TUESDAY

Project Ploughshares: (McGill's Peace Group) General Meeting, Newman Centre, 3484 Peel. New meeting time: 18h.

Amnesty International: Letter writing meeting, Union 425/426, 19h.

McGill Folk Society: Every Tuesday at 20h 'til late. Yellow Door, 3625 Aylmer.

Racism, sexism and the law

by Joyce Lombardi

A panel of women met Friday to discuss institutionalised racism in Canada and the double discrimination faced by 'minority women'.

The discussion, part of a three day bi-annual conference organised by the National Association of Women and the Law (NAWL), examined access to health and social services, employment opportunities, and legal justice for women of 'ethnic minorities' and immigrant women.

"When employers have to satisfy quotas for hiring women, it's usually white women who are hired. To satisfy quotas for visible minorities, it's usually the men of these groups who are hired. This prevents women of visible minorities from benefitting from equal opportunity legislation," said Kachroo.

She said the problems are greater for immigrant women whose cultural background may be even further entrenched in sexism.

"Women usually have less education and fewer job skills than the

said Kachroo.

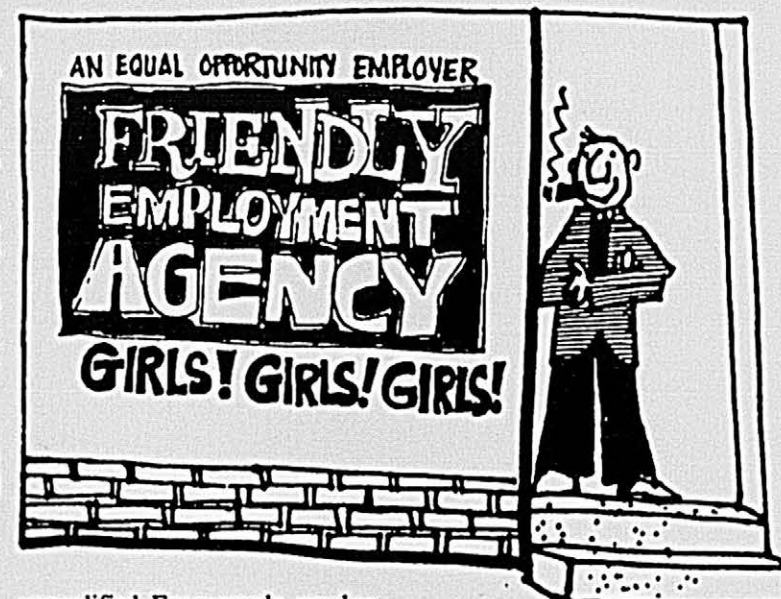
She added that women arrive to find much of the same discrimination institutionalised in Canadian culture, with few support systems open to them.

Juanita Westmoreland-Traoré, lawyer and chair of the Conseil des communautés culturelles et de l'immigration du Québec, elaborated on the discrimination permeating lawbooks and workplaces across Canada.

Black nurses in a Montréal hospital recently found themselves demoted after the hospital abolished the position of assistant head nurse. The position was recreated but labeled Deputy Head Nurse, and refilled with white staff. The Black nurses took the case to the Human Rights Commission and eventually won the case.

Westmoreland-Traoré added that though this case was successful, an inquiry into the Québec Human Rights Commission revealed that complaints lodged by Blacks are seven times more likely to be rejected than those made by Whites.

She also said employers disguise racism by charging a candidate is



unqualified. For example, employers often say they require a diploma for babysitting or sewing. She cited an incident in which a candidate for a PhD in linguistics was told by a prospective employer that she could not teach French because her West Indian accent would be transmitted to students.

Example after example were reeled off of police aggression against Black and Native youths and landlord discrimination against ethnic minorities.

"We in the legal profession have a responsibility to address this problem. Unfortunately very few groups have started preparing their resolutions on employment equity, but perhaps this will soon change," she said. "After all, the limits of human rights limit every human."

For Yolaine Jumelle, President of the Congress of Black Women of Canada, implementing change begins with terminology.

"I hate the phrases 'visible minority' or 'ethnic minority' because they both carry racist implications. We have to redefine the vocabulary," she said. "In fact, there really is no scientific basis for the whole concept of race."

Jumelle spoke on the lack of accessibility to health and social

services imposed by racial discrimination.

She said even the Centre Local de Service Communautaire (CLSC) branches, created to bring services closer to the population, have not adequately served the needs of minority groups.

Incidents of cultural misunderstanding within CLSCs motivated Jumelle to appeal to the Human Rights Commission for an overhaul of their staff. After several years of protest, and a deluge of demands from minority groups, the structure of CLSCs has changed to include more representative employees for each community.

Yet Jumelle asserts that old biases remain.

She said that she and a Haitian colleague expressed an interest in doing community outreach to mothers of incest victims. They were told by a CLSC supervisor that "the population just wouldn't accept women of foreign extraction dealing with such sensitive work."

Neither Jumelle nor the other speakers offered concrete solutions to the problems of racial discrimination, but they all affirmed spreading awareness to other women in their profession was one of the first steps to eradicating them.



Gaytri Kachroo, legal consultant for Chinese Family Services of Montréal, discussed the problems of women caught in the crossfire when racism and sexism overlap.

men in their families when they come to this country. They also usually have lower self-esteems that stem from the strength of the patriarchy in their own countries,"

Get the Shell out!

On February 10 demonstrators marched outside Shell Canada's offices at Sherbrooke and McGill college to protest the corporation's economic ties to the Apartheid regime in South Africa. Organizers urged participants to continue their protest; waves of demonstrations are being planned for the months to come.

Cities across North America have boycotted Shell oil in solidarity with the struggle of the South African people. Montréal's exception can only be an embarrassment.

• Despite a United Nations oil embargo against South Africa,

called in 1963 Shell South Africa plays a major role in the South African petroleum industry.

• Shell South Africa fuels the South African military and police—the key offenders in South Africa—with oil and petroleum, as well as specialized strategic products. In 1984, Shell told its stockholders that refusing to supply oil to the South African military and police "would constitute interference in the internal affairs of that country."

• Shell South Africa operates over 800 gasoline stations within the country, fueling all forms of transportation necessary for the functioning of the apartheid economy. Shell

maintains that it must manage its affairs "within the laws of the country within which it operates."

• Shell South Africa's joint ventures include a 50 per cent interest in South Africa's largest oil refinery, a 25 per cent interest in the offshore station at Durban through which most of South Africa's imported oil is delivered, and the joint operation of an oil pipeline with the South African government.

• In accordance with laws passed in 1977, 1979, and 1985 and agreed upon by Shell, the South African government can take over the company's operations in the event of a "national emergency."

• Under South African law, oil supplies are considered "munitions of war".



All Shell products are boycott targets until Royal Dutch/Shell withdraws from South Africa. Some examples include:

Gasoline Products: Piba (additive) • Shell Dieseline • Shell of the Future • Shellodyne • Silver Shell, SU 2000, Golden Shell (lubricants).

Motor Oils: Mysella • Aeroshell • Rimula • Rotella • Shell Super X • Fire and Ice • Shell X-100

Automotive Products: Comfort Ride, Shell Radial Ride, Shell Radial II, Shellride, Super Shell Aramid, Super Shell Snowshoe (tires) • Meridyne (radios) • Sentinel (batteries, repair service) • Shell Superlife (batteries).

Home Products: Heritage (furniture polish) • Shell Flea Collar • Child Protector Top (safety lids) • Home Freshener (room deodorizer) • Citrus Blossom, Open Air, Wild Flower, (solid air fresheners) • Tegen (roofing)



Daily photo by Heidi Hollinger

The uneducated guess

by Kevin Davis

"I think that there is a systemic racism in the schools, that's largely due to the hidden curriculum; the hidden curriculum being the values and norms that the school system has perpetuated for twenty, thirty, forty years."

According to McGill Professor John Lewis, minority students are discriminated against by an educational system that is insensitive to their needs. In his newly written book *Assessment and Placement of Minority Students*, Lewis addresses problems with the assessment and the placement of minority students in mainstream schools.

Lewis is heavily involved with helping minority students in Canadian schools. He was hired by McGill specifically for his background in inter-cultural and cross-cultural education. At present, Lewis is training graduate education students in cross-cultural counselling. Next spring he will teach McGill's first course in inter-cultural counselling because he says that McGill's teacher-training program does not have a very strong cross-cultural component.

The problems associated with assessing the capabilities of minority students and placing them in appropriate level courses have only recently received significant attention from Canadian educators. Minority children have traditionally been declared culturally deprived, illiterate, backward or even mentally retarded after taking culturally biased tests to determine their academic potential. In Toronto, studies show that until recently minority children were consistently being placed one or two grades below their correct grade level or were being placed in dead-end non-academic vocational programs which did not prepare them for post-secondary education.

The result, says Lewis, is institutionalized racism, with minority students being shunted off into shop and woodworking classes, while their 'Canadian' counterparts took algebra and history.

Until recently, most placement decisions were made on the basis of standardized tests and teacher evaluations often inherently discriminatory to students from different cultural backgrounds. Not only were the tests often faulty but the teachers were often already prejudiced against students who did not conform to their image of a model student. They assumed that if a child didn't speak up in class he or she didn't know the answer to

EDUCATION

Black people are less likely to receive a full education



AUSTRALIA

Percentage receiving no schooling

Aboriginals 11.7%

Others 0.08%

(80% of aboriginals have no educational qualifications)

CANADA

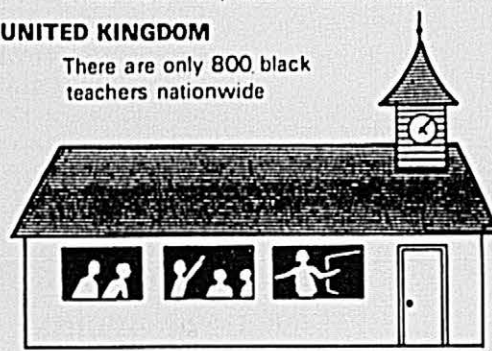
80% of native Indian children do not complete high school

NEW ZEALAND

Whites are twice as likely as Maoris to complete secondary school and six times more likely to enter university

UNITED KINGDOM

There are only 800 black teachers nationwide



the question, or that because a kid had a thick Jamaican accent she or he had never learnt how to speak English.

In the book, Lewis and his colleagues respond to educators who, when accused of treating their students unfairly reply, 'but we treat them all the same.' Lewis' point is that students are not all the same. What is normal and familiar to middle-class North American students may be bizarre and almost incomprehensible to students from different cultural backgrounds. Numerous studies prove that conventional intelligence tests discriminate against students who do not share the environment and upbringing of the testers and, more importantly, the test's control group.

For example, Native students tend to score below non-Native control groups on timed exercises. To the average North American student, timed exams are commonplace. In Native culture, however, the conception of time is completely different and preset time limits have very little meaning.

The extent of the problem of assessment and placement of minority students varies across the country. This problem is largely urban and it is urban school boards that have had the most success in dealing with it. Minority children who find themselves in smaller communities, which often have no procedures for handling their needs, often suffer even worse than their urban counterparts.

In general the Toronto and Vancouver school systems are the most advanced in implementing programs to accommodate the needs of minority students.

In both Toronto and Vancouver nearly half of all students come from first generation Canadian families and ethnic voters are a major power bloc in municipal and provincial politics. The cities' school boards have instituted heritage language programs and have begun to experiment with inter-cultural counselling and alternatives to traditional standardized intelligence tests.

However, in Québec, the need to protect French language and culture is still foremost in the minds of many educational authorities.

Lewis says this often takes priority over the needs of minority students.

"I don't think they are as far along [in Montréal] as Toronto, or even Vancouver, because I think the language issue has dominated the situation more than the multicultural issues in this city."

Lewis says language tension in Québec has reached the point where a large number of Québécois feel that all minorities should either assimilate or leave. This has caused Québec to lag behind equally cosmopolitan provinces in implementing programs to accommodate the needs of minority students. Lewis adds it is almost impossible to envision Ukrainian children in Montréal receiving after-school instruction in their native language (as they do in many other cities) without a fundamental change taking place in Québécois attitudes towards minorities and minority rights.

There are signs that this situation is changing. The Québec Ministry of Education recently contacted Lewis to order several

background might have on her or his academic performance. But Lewis insists the time and expense are negligible when compared to the tremendous damage that can be done by teachers who inaccurately assess the abilities of minority students. For Lewis, wasted lives and shattered aspirations are only half of the equation. The social cost of large numbers of individuals performing far below their potential, particularly if they transform their resentment of the system into unproductive or criminal activities, must also be measured.

Lewis' critics question whether changes in the educational system to accommodate minority students will help them in the long run. They argue that while Native students may temporarily benefit from the elimination of time limits on tests these students will eventually have to face 'reality' in the form of three-hour university finals or employer administered aptitude tests.

These critics also argue against changing the educational system to compensate for the shortcomings of the few. Defenders of traditional testing methods say they are the most consistently reliable indicators of academic achievement available for minority and Canadian students alike. They add that academic achievement is often a good indicator of an individual's ability to succeed in North American society and that IQ test scores will accurately reflect a child's future academic achievement. To ignore these results and to tell some students otherwise may only be deluding them into a false sense of their own capabilities.

Lewis counters that it is the duty of educators to adapt the system to the needs of their students. He also argues that changes must be more fully integrated into the curriculum to be truly successful. Instead of simply saying 'here's a culture, let's look at how they dance and what they eat,' students ought to be taught to understand and respect the perspectives and values of other cultures. This process ought to take place throughout

This is institutionalized racism, with minority students being shunted off into shop and woodworking classes, while their "Canadian" counterparts take algebra and history.

copies of his book and promised that multicultural issues will be given a higher priority in Québec schools over the next few years. The Ministry has also agreed to form a consultative committee to examine the assessment and placement of minority students.

Lewis admits it can be very difficult, and expensive, for teachers to be attentive to the needs of minority students in making placement decisions. It is far easier to administer a standard 'pencil and paper' IQ test than to take the time to understand the effect that a child's particular cultural

the curriculum, in every class. Initiatives such as heritage language programs and increased interest in the study of foreign peoples and cultures must be accompanied by more substantial changes.

Tonight Dr. Molefi Asante from Temple University will be speaking on the topic of racism in the traditional curriculum. Come hear what Africa was doing while Europe was still in the Dark Ages. Find out if your education really is racist. Leacock 132, 7:00 P.M.



Police reform falls short

by Martin Hayes

A study carried out by the Québec Human Rights Commission has concluded that discrimination against visible minorities by police is a problem in Montréal.

Last year's killing of Anthony Griffin, a Black teenager, by a White police officer brought the issue of police racism into the public eye.

Following pressure from the Black community, the Québec Human Rights Commission (QHRC) was asked to investigate relations between police and visible and ethnic minority groups. The commission examined dossiers from community organizations, testimonies of ethnic and visible

minorities and over 600 arrest reports and their procedures.

The investigation concluded that the MUC police force was guilty of discrimination against visible minorities.

In November, 1988, one year after Griffin's death and continuous lobbying from community groups, Québec Justice Minister Herbert Marx introduced Bill 86, a proposal for police reform. The bill was adopted as law in December.

Bill 86 establishes a 12-member Police Institute; seven members will be police officers. The institute is to create a code of ethics governing police conduct.

MCM Councillor Sam Boskey was optimistic that Bill 86 will

improve the current system.

"The paramount oversight of the police in the old system pertains to the importance of public opinion," said Boskey.

He claimed that procedure for reviewing complaints procedures will be more accessible under the new law, pointing out the positive element of a civilian dominated review board.

The new bill has yet to go into effect. The current review board meets in private and is unaccountable for its decisions.

Under Bill 86 civilian complaints against police officers will be handled by an appointed Ethics Commissioner, responsible for complaints from across Québec.

Boskey said the role of the Ethics Commissioner will be to "provide a filter for frivolous complaints." The Commissioner's investigations will keep the less worthy complaints from tying up the system.

The commissioner will determine if there are grounds for a given complaint. Cases accepted will either be settled out of court or referred to a local Ethics Committee composed of one lawyer, one police officer and one civilian. The committee will be responsible for enforcing disciplinary action. The Ethics Committee's ruling can be appealed to a five member tribunal, the final decision making body.

Carlos Tross, a member of the Black and Third World Association of Dawson College, is less optimistic than Boskey about the new law.

"The law (Bill 86) gives a single individual too much crucial authority," Tross said. He said a multi-member board should replace the single commissioner.

The QHRC published a critique of the proposed Bill last November. It too was critical of the centralized power of the Ethics Commissioner.

Bill 86 states that "No reference to the complaint or to the informal

resolution shall be made in the personal record of the police officer concerned."

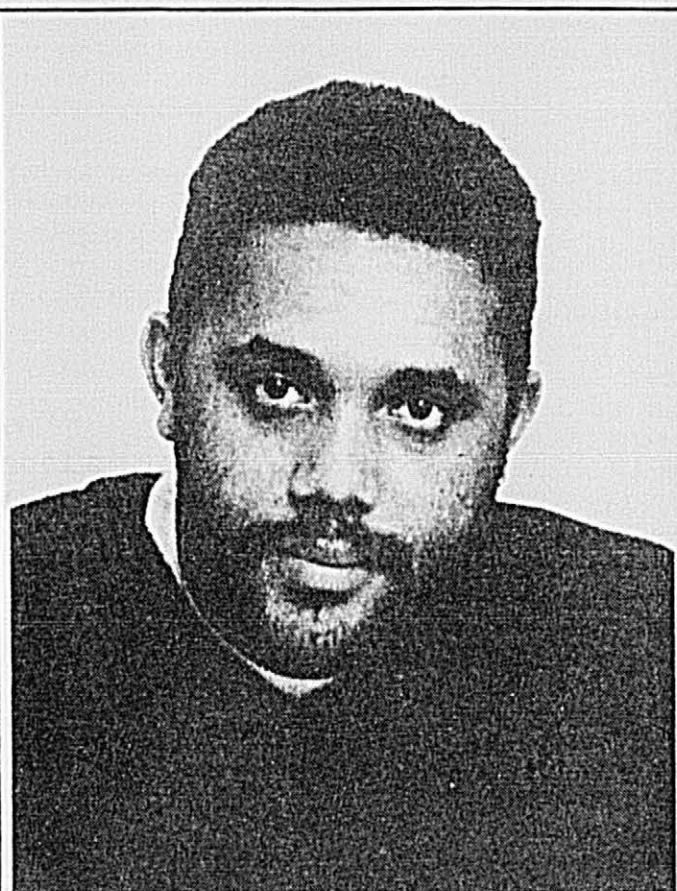
According to Tross, "This means an officer with many complaints brought against him, that are all settled out of court, will have a clean record. In my view this is totally unacceptable. How else can we tell if a cop's conduct is problematic without a record to show it?"

Another point of contention is that the bill does not require the Police Institute to refer to the Charter of Rights and Freedoms in its code of ethics. There is no mention of any guidelines to its content. Its substance will be decided by the Police Institute.

Boskey said the province wide ethics code will replace existing police conduct codes he described as "very vague, outdated and represented ideas of a different time."

Tross argued that Bill 86 offers no guarantee that the new ethics code won't simply adopt the "outdated" content of this code.

Tross added, "Change must continue to assure that what happened to Anthony Griffin will not happen again."



Daily photo by Martin Hayes

"An officer with many complaints brought against him, that are all settled out of court, will have a clean record... In my view this is totally unacceptable... How else can we tell if a cop's conduct is problematic without a record to show it?"

Carlos Tross

Women's Issue

coming soon

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Amsterdam University Post-graduate Programmes International Relations Executive

These nine-month programmes (August 1989 - May 1990) include intensive courses in international law and economics, including law and economics related to the European Communities, and also French and English.

They are designed to prepare post-graduates in law, economics and political sciences for positions in corporations and national and international administrations. Some programmes are specifically oriented towards Europe 1992.

Lecturers of Amsterdam University, prominent officials and leading EC experts form the teaching staff. Medium of instruction: English. Admission fee: Dfl. 10,000 (approx. \$5,500), lodging not included. Some grants are available for waivers of the admission fee.

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Today

Racist rationalising from the right wing



With faces painted half in white and half in black, students circled, shouting and waving placards, while police officers swarmed the area. 200 demonstrators, 15 police officers, 100 journalists and an audience of 2000 flocked outside the auditorium.

The February 8 event on the University of Western Ontario campus was a public debate between David Suzuki, renowned geneticist and science educator, and J. Philippe Rushton, the Western psychology professor who, in a span of two weeks, had become Canada's most controversial academic.

By Tu Thanh Ha and Cathy Majtenyi
Canadian University Press

In the process of achieving his notoriety, Rushton has been placated by many fellow university professors for his views linking race to intelligence and his beliefs that Blacks have smaller brains, are more promiscuous and show less criminal restraint than Orientals and Whites.

Rarely mentioned, however, is that for at least four years, some of Rushton's work has been paid by a right-wing American foundation which finances studies on "racial betterment."

Rushton's views first came to notoriety on January 19 in San Francisco at the annual convention of the American Association for the Advancement of Science.

Presenting a 13-page paper titled "Evolutionary Biology and Heritable Traits," Rushton told 100 delegates at a session of the conference that "Mongoloids", having evolved later than "Caucasoids" and "Negroids", have larger brains and score higher in intelligence tests.

Among traits used by Rushton to show that Orientals are more sexually restrained are the frequency of marital and pre-marital intercourse, the size of penis, testis, vulva, vagina, clitoris and ovaries, the frequency of sexual fantasies and "permissive attitudes, low guilt."

Christopher Singer, a paleontologist at the British Museum who was cited in Rushton's paper, says that Rushton has misunderstood his findings. Of the 21 other works mentioned in the paper, half were written or co-written by Rushton.

More revealing is another reference in Rushton's paper which mentions a study by one "A. R. Jensen." Both Arthur R. Jensen and Rushton have received funding from the same organization, the Pioneer Fund.

A tax-exempt foundation incorporated in New York, the Pioneer Fund was initiated in 1937 through an endowment from Wycliffe Draper, a reclusive Massachusetts textile manufacturer who died in 1972.

In its incorporation certificates, Pioneer states that it funds research into "racial betterment," says David Vise, a *Washington Post* business reporter who has reviewed the fund's records.

Records from the U.S. Internal Revenue Service show that between 1982 and 1983, Pioneer gave nearly \$700 000 for research in eugenics and dysgenics, Vise says.

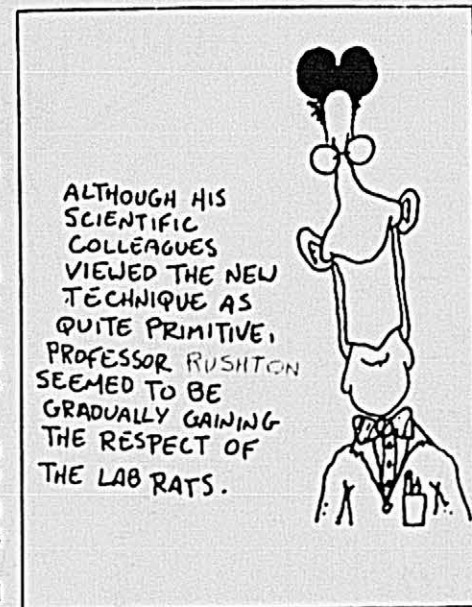
Eugenics is the discipline which tries to

improve human genetic traits. Dysgenics is the study of the deterioration of hereditary characteristics over time.

In 1984, the Pioneer Fund had nearly \$5 million U.S. in assets and gave research grants worth up to \$95 000 U.S., according to the N.Y. Foundation Directory, which lists major American foundations.

As early as the 1960s, Pioneer Fund has given money to controversial researchers such as William Shockley, Roger Pearson and Arthur R. Jensen, who have been criticized for linking intelligence to heredity. None of the three is a geneticist.

A Nobel prize-winning professor at Stanford University—for the development of the transistor—Shockley has long advocated that blacks are genetically less intelligent, a condition which, he claims, cannot be solved by providing them with better schools, jobs or living conditions.



In 1977, Shockley told a *New York Times* reporter he believed "that a major cause of American Negroes' intellectual and social deficits is hereditary and racially genetic in origin."

Pearson has written many pro-apartheid, pro-segregation articles. A former dean at Montana College of Mineral Science and Technology, he is the author of papers like "Eugenics and Race" and "Early Civilizations of the Nordic Race."

Jensen is a University of California psychologist who came under national attention in the U.S. in 1969 when he published an

article arguing that intelligence is hereditary.

Jensen "stood up for notoriety" after the initial controversy of his 1969 article and has consequently received extensive funding from Pioneer, says Barry Mehler, a history professor at Ferris University, Michigan.

"Jensen is at the forefront of this movement," says Mehler, who has written a PhD thesis on racism in the academics. "He is riding on the tidal wave of eugenics."

While Pioneer finances mostly studies in genetics, it has at least on one occasion given money to a Northern Iowa University professor to prepare anti-busing and anti-school integration seminars in Boston and in Louisville, Kentucky.

Until at least 1985, the fund's president was Harry Weyher, a 67-year-old lawyer who represented Wycliffe Draper in the 1950s and 1960s. Weyher is a partner in the New York law firm of Olwine, Connelly, Chase, O'Donnell & Weyher.

Pioneer's listed address and phone number are the same as the law firm's offices. Weyher was not available for comment when contacted at his Manhattan office and did not return phone messages.

John Trevor, the fund's treasurer, is a founder of the American Coalition of Patriotic Societies, a conservative lobby group. Testifying in 1965 against adopting more liberal immigration laws in the U.S., Trevor said he feared such policies would create "a serious culture decline."

Thomas Ellis, a former Pioneer director was a political strategist for senator Jesse Helms, a famous conservative Republican from North Carolina.

In 1983, Ellis resigned from a U.S. federal broadcasting board when it was revealed that he opposed school integration, stating that the real goal of desegregation was "racial intermarriage and the disappearance of the Negro race by fusing into the White."

In 1976, while working for Ronald Reagan's presidential campaign in the North Carolina primaries, Ellis tried to discredit Gerald Ford by claiming that Ford would select a black running mate if nominated as the Republican presidential candidate.

According to Ross Bellant, a Detroit author who has written about right-wing groups in America, grants from Pioneer are usually handed to a small number of recipients. In 1982, eight grants were given. In 1984, there were 18 grants.

"The money goes to people who are at least connected to universities—whether it is legitimate university research is another question," says Bellant.

Associating the projects it finances with a university professor is a way for Pioneer to gain credibility, he says. Their studies, however, are generally conducted in unrelated disciplines.

Bellant says he believes Rushton was the only Canadian researcher financed by Pioneer but adds more recent records that the fund is required to file with the U.S.

Internal Revenue Service have not been made available yet.

When asked about the Pioneer fund, Rushton declines to reveal the exact amount he is receiving, saying only that he has been funded for "about four to five years."

"I'm very proud to be associated with the kind of people they fund," says Rushton. "They don't put restrictions on my research. The Pioneer fund does not have a political agenda."

A soft-spoken 45-year-old man who speaks with a light British accent and wears horn-rimmed glasses, Rushton hasn't shied away from public attention since the controversy started.

At the debate against Suzuki, he told sceptical students to do their own inquiries if they did not believe his theory that Orientals were more law-abiding and family oriented.

"Think up ways to ask questions," he said. "For instance, ask Orientals: 'Do they go to parties? Are the parties large?' How many friends do they have? Do they always wear a seat belt?"

While Rushton has kept a highly visible profile, university officials have been less forthcoming.

At a press conference February 3, Western president George Pedersen and Professor Greg Moran, who heads the psychology department, said that Rushton's theories did not represent the views of the university.

However, academic freedom allowed Rushton the right to express unpopular opinions, they said.

To defend his views, Rushton says, "Take a tape measure, put it around peoples' heads, measure their heads and then relate it to their IQ scores, ask them how well they do on exams."

Western does not have a policy to investigate private funding sources and there are no safeguards from specific agendas outlined by the granting organization, says acting president Thomas Collins.

"If we did, we'd have to get two full-time people just to check that out."

Western students are blunter when speaking about Rushton. Many say they fear the controversy will discredit their school. Their frustrations were also increased by reports that NBC's Geraldo Rivera wanted Rushton and Barry Mehler to debate on his sensationalistic television show.

"I'd like to know where he got his 50 and 50 figure," says 3rd year medical student Radka Kratky, referring to Rushton's claim that about 50 per cent of people's variance in intelligence is due to genes and 50 per cent to environment. "Why not 1 per cent genetics and 99 per cent environment?"

If Geraldo Rivera actually convinces Rushton to appear on his show, Western graduates will be portrayed as racists across North America, she says.

During the debate, Suzuki, a Japanese-Canadian geneticist who teaches at the University of British Columbia, tells Rushton that "the concept of race has long been discarded as determinants of genetics."

To defend his views, Rushton says, "Take a tape measure, put it around peoples' heads, measure their heads and then relate it to their IQ scores, ask them how well they do on exams."

"Are you going to measure their testicles too?" shouts an angry voice in the audience.

La couleur des médias québécois francophones

Pierre Carabin et Sophie Cousineau

Alors qu'on parle d'intégration des immigrants et d'un Québec nouveau, ouvert à d'autres cultures, la présence des communautés culturelles dans nos médias et sur nos ondes ressemble davantage à une absence. En fait, sur environ 1200 journalistes membres de la Fédération professionnelle des journalistes du Québec (FPJQ), il y en a seulement une trentaine issus des minorités ethniques.

« Et là, ils vont racler tous les fonds de poche » nous dit Yves Alavo, conseiller en communications. En se creusant la tête, on peut en trouver à peine 1 ou 2%. Certains prétendent que la publication de textes racistes dans nos journaux, la présentation déformée de l'actualité internationale et l'image faussée des communautés culturelles dans les médias ne sont pas étrangers à cette situation. La fameuse affaire des Hassidims d'Outremont a posé ce problème de façon encore plus critique. Toutefois, les Québécois commencent à réaliser qu'il faut changer les choses. Peut-être y a-t-il un espoir avec l'attitude nouvelle de la FPJQ qui s'est donnée comme priorité, à son congrès de décembre 1987, l'intégration des communautés culturelles dans les médias et aussi avec Télévision Quatre Saisons qui a monté une salle de nouvelle où les journalistes défient l'image traditionnelle de l'homme blanc en imperméable gris.

• Des médias pas immunisés contre le racisme

Les médias québécois ne sont pas exempts de racisme. Le cas d'André Arthur, animateur de radio à Québec décrivant les chefs de la francophonie comme une bande de cannibales ou de la revue *Croc* avec son spécial sur le Sommet de la francophonie, véhiculant des stéréotypes sur les Noirs et les Asiatiques, n'en sont que quelques exemples.

Le cas le plus récent, c'est celui du reportage de *La Presse* sur les Hassidims d'Outremont. Au mois de septembre 1988, le journal titre « Outremont se découvre un "problème juif" ». Le nombre de juifs hassidiques a doublé en vingt ans. Problème réel : la ville d'Outremont refuse de changer le zonage résidentiel d'un terrain de la rue Saint-Viateur pour permettre à la communauté hassidique d'y construire une synagogue.

La Presse en fait un problème juif. Le journaliste Roch Côté écrit tout un article au mode ironique, ridiculisant la foi des Hassidims. « (...) On ne traverse pas la rue Saint-Viateur, zonée résidentielle, comme on passe la mer Rouge. » Les Hassidims sont une

« minorité bizarre », des « hommes "à couettes", tout en noir comme des "bonhommes sept heures" ».

Il s'ensuit un tollé de protestations que *La Presse* met sur le compte d'une mauvaise compréhension du français. Cette histoire est devenue une histoire de langue : juifs hassidiques qui parlent l'anglais contre francophones.

En novembre-décembre 1988, *La Tribune juive* consacre un numéro entier à cette question. On y dénonce l'attitude de *La Presse* et également celle du *Journal d'Outremont* qui a publié la lettre d'une lectrice irritée par ses voisins hassidims. Carrément antisémite, cette lettre nous explique que « Ce sont les juifs qui ont l'argent » et que « ce sont les Juifs qui siègeront au Conseil municipal. Même aujourd'hui, quelques-uns y sont et y obtiennent déjà des privilèges (sic). »

Une chronique de Gérard Leblanc, intitulée « Nos Juifs » fut également dénoncée par la *Tribune juive*. A cela, le journaliste de *La Presse*, répond : « je n'ai fait preuve d'aucun racisme, c'est la *Tribune juive* qui a fait preuve d'intimidation. Ce sont des gens qui sont réactionnaires. Le gars qui est venu me dire comment j'étais raciste était à Montréal depuis 25 ans et ne parlait pas un mot de français. »

Pour Mme Ghyla Bensty Stroka, directrice de la *Tribune juive*, *La Presse* et *Le Devoir* se font concurrence et exploitent le racisme. « De façon systématique, il y a des dossiers racistes dans ces journaux pour mousser les ventes. »

Yves Alavo, journaliste pigiste et conseiller en communications, ne pousse pas le cynisme jusque là, mais « la façon d'aborder les choses qui touchent à d'autres cultures, religions serait mieux faite par des gens qui connaissent d'autres cultures. Cela éviterait les analyses simplistes, ignorantes ».

De même dans l'analyse des événements internationaux, « les gens qui ont connaissance de ces régions pourraient mieux analyser que des gens qui ne s'y connaissent pas du tout et font des erreurs. » ajoute Yves Alavo.

Pour Julian Samuel, cinéaste, les médias québécois sont « activement racistes ». Ils excluent systématiquement « la participation des minorités des ondes publiques ». « Je crois que c'est délibéré et intentionnel », explique-t-il.

Il cite le cas du *Devoir* qui, en 1983, publie une carte de l'Afrique méridionale. Le Zimbabwe prend le nom de « Rhodésie ». M. Samuel s'étonne et téléphone au *Devoir*. « Erreur de typographie », lui répond-on. Une semaine plus tard, la même carte réapparaît.

Une telle attitude est « irréfléchie et idiote », dénonce le cinéaste.

Pakistanaï d'origine, M. Samuel, qui a aussi hérité du colonialisme britannique, « sympathise avec les Québécois », mais il ne veut pas vivre « dans une société limitée ». Le Québec « va se suicider s'il ne s'ouvre pas. »

• L'essence du problème

On ne peut aborder la question du racisme dans les médias sans en étudier l'origine soit l'embauche des journalistes. On invoque toujours, pour justifier le manque de pluralisme actuel, que le milieu des communications au Québec est saturé et que ce n'est pas une période d'embauche.

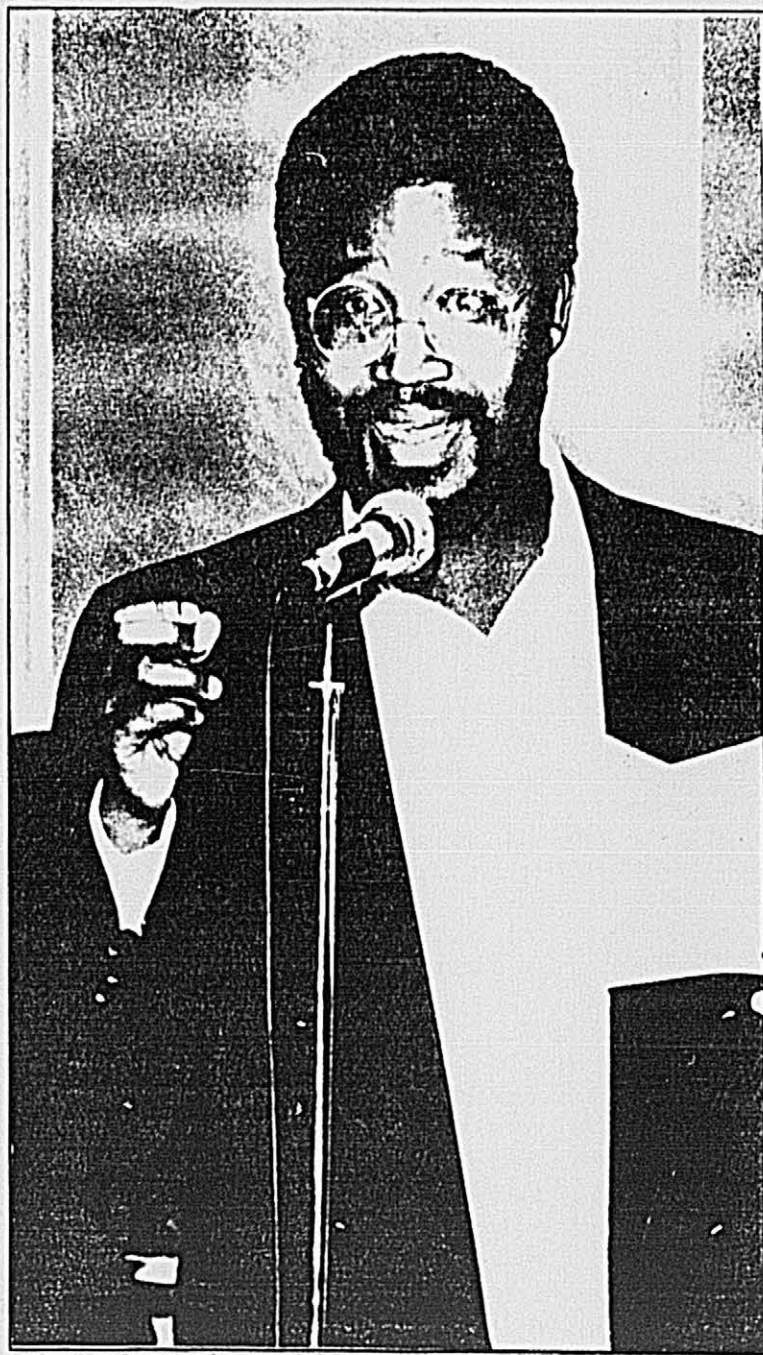
Toutefois pour Gérard Leblanc, ce n'est pas une excuse valable. Pour lui, le peu d'embauche ne se réalise pas au sein des communautés culturelles.

Il cite en exemple le programme de stage d'été de *La Presse* qui choisit sept des 140 applicants. De ceux-là, seulement les meilleurs se verront offrir un poste d'où la difficulté, pour les personnes de communautés ethniques, de se frayer un chemin. « Il devrait y avoir une action positive et un engagement ferme de la part des employeurs », dit-il, « car

**Pas surprenant p
Nguon, journaliste
bodgienne à Radio
m'ont toujours dit
j'aille du côté angl
trouver une job. »**

même si nous n'avons pas de sentiment négatif envers eux il y a une forme d'inertie. »

Leblanc émet toutefois quelques réserves. Il ne faut pas, selon lui, que l'on embauche des personnes issues de communautés seulement pour la couleur de leur peau ou leur accent, car cela ren-



Léo Kalinda, vice-président de la FPJQ

forçerait les préjugés à leur égard. « Il y en a des bons et il faut juste les trouver. » De plus, j'ajoute que beaucoup de gens des communautés ethniques ont étudié en anglais.

Passant pour Lakshmi Nguon, journaliste d'origine cambodgienne à Radio-Québec, car « ils m'ont toujours dit qu'il faudrait que j'aie du côté anglophone pour me trouver une job. » Pour elle, il n'y avait aucune ouverture jusqu'à ce que Télévision Quatre Saisons (TQS) ouvre ses portes. « Même avec mes études en communications à l'Université du Québec à Montréal, j'en avais pas le droit à une job. » Mais aujourd'hui « on est très à la mode! »

Toutefois pour Mme Nguon, il persiste un cercle vicieux « au sein des média francophones. Les média hésitent toujours à mettre un visage ou un accent différent, car, puisque les gens n'y sont pas habitués, c'est un risque à prendre. » Voilà pourquoi les journalistes de minorités ethniques auraient un français avec un accent impeccable. Ce sont des « bons mots ou de bons asiatiques » dans la mesure où ils ne choquent pas les téléspectateurs.

« C'est une perte pour la société québécoise de ne pas avoir un regard, des opinions et des styles différents » de dire Dany Laferrière, écrivain haïtien et ex-journaliste à TQS. Selon lui, il faudrait laisser la personnalité des journalistes transpirer le médium. Il explique que les Haïtiens, par exemple, font beaucoup de gestuelle en parlant. Pour Laferrière, la télévision est devenue « de plus en plus robotisée : on recherche une homogénéité de voix et de style ».

« Ça nous appauvrit! » renchérit Yves Alavo. « Le public mérite une meilleure qualité d'information. Combien de drames sont dus à l'incompétence! »

Les média n'aurait donc pas encore compris l'essence des groupes ethniques, selon Mme Nguon qui était, auparavant, travailleuse sociale pour la communauté asiatique. Pour elle, on ne peut pas exiger des immigrants qu'ils parlent parfaitement le français et qu'ils perdent leur accent. On a besoin d'une plus grande tolérance à leur égard.

Mme Nguon cite en exemple le cas d'Yves Alavo. Radio Québec l'aurait fait venir du Sénégal puis jeté dans le bain avec un « Débrouille-toi! » Journaliste très compétent pour Mme Nguon, mais n'ayant jamais fait de télévision, son contrat aurait été résilié après trois semaines. « C'est une contradiction » de

commenter Mme Nguon. Il y a plus grave encore que le racisme dans l'embauche pour Dany Laferrière. « Le xénophobie des média québécois est injuste et illégal pour tout le monde. » Les exigences des autres groupes sociaux ne seraient donc pas en contradiction avec les demandes des Québécois. Pour Laferrière, la télévision c'est facile, bien payé et ça rend célèbre. « C'est une minorité qui bloque aux autres l'accès au soleil », dit-il, « et c'est d'autant plus difficile pour les noirs. »

Pour Yves Alavo, il y a un système de parainage ou de cooptation dans les grands médias québécois. « Sur 4 500 employés au

réseau français de Radio-Canada, il y a 22 familles ». Dans les régions, la tradition journalistique est ancrée dans quelques familles seulement. Des régions, les membres de ces familles sont promus tranquillement aux villes pour finalement décrocher des postes à Montréal. M. Alavo cite le cas des familles Bertrand ou Nadeau. La fille Nadeau, étudiante en littérature, était déjà lectrice de nouvelles à 20 ans. C'est un « monde tricoté serré » dans lequel des « incompetents recrutent des incompetents pour protéger leurs postes ».

De même, Réal Barnabé, président de la FPJQ, explique dans la *Tribune Juive* de novembre-décembre 1988 que l'émission *Actuel* à Radio-Canada a engagé une journaliste d'origine haïtienne, Michèle Jean. « Ce n'est même pas une journaliste! » s'exclame M. Alavo. Elle a été engagée parce que « c'est l'amie du chum du chum de Michèle Viroli. »

Léo Kalinda, vice-président de la FPJQ, estime que M. Alavo exagère. Selon lui, c'est dur d'entrer à Radio-Canada ou ailleurs, mais « pas pour les raisons qu'il pense. » Le problème, c'est qu'il y a peu de postes ouverts et qu'on fait face à un monde syndiqué. M. Kalinda admet tout de même que les dirigeants sont réfractaires au changement. « Radio Canada est condamnable, car elle n'applique pas la loi ».

• Des changements possibles

Malgré cette situation peu reluisante, il y a peut-être des solutions au problème. La FPJQ a consacré son congrès de 1987 au thème « Journalisme et Racisme ». Depuis, la Fédération s'est engagée, selon les termes de Réal Barnabé (*Tribune juive*, novembre-décembre 1988) à « maintenir une certaine pression sur les entreprises pour que la situation évolue ».

Mais il y a aussi du travail à réaliser au niveau de la mentalité des journalistes qui sont en place. Dany Laferrière déplorait l'attitude des télévisions et de certains journalistes dans les média électroniques. La télévision, par exemple, traite toujours les noirs de la même façon : ce sont soit des « pauvres qui crèvent de faim et qui ont des problèmes, ce qui suscite la pitié, soit la cause même des problèmes. » M. Laferrière voit ici « la bêtise et la paresse des journalistes qui montrent toujours les mêmes images. » Aussi, pour Léo Kalinda, les journalistes devront promouvoir les communautés culturelles dans les salles de presse.

Même si on amorce seulement de telles initiatives, il y aurait déjà certains résultats. Selon M. Barnabé, « A Radio-Québec, une équipe s'est mise au travail et a recruté trois nouveaux collaborateurs en provenance des commun-

autés culturelles, qui seront en poste en septembre ».

La FPJQ, en collaboration avec le ministère des Communautés culturelles et de l'Immigration et les quatre réseaux de télévision francophones a lancé un concours intitulé « Nouveaux visages ».

Ce programme vise à amener à la télévision des gens des communautés culturelles. Suite à un processus de sélection comprenant concours et test divers, six personnes ont été retenues : une Haïtienne, une Chiléenne, un Burkinabé, un Sénégalais, un Togolais et un Espagnol. D'ici deux semaines, nous expliquons Léo Kalinda, ces gens devraient être présentés aux réseaux de télévision. On espère qu'ils seront engagés pour des stages de sept

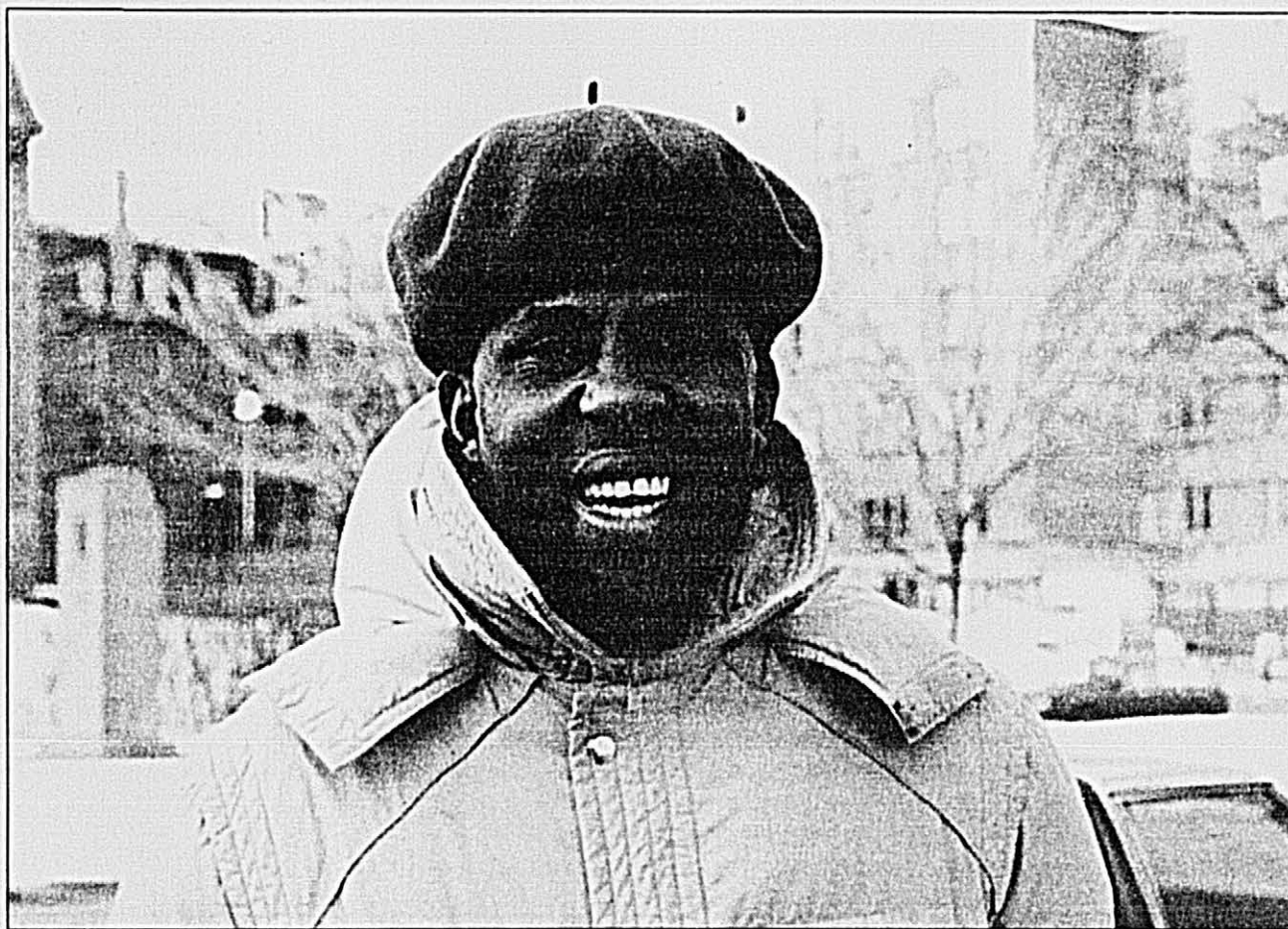
telle mesure est gênant, se dit tout de même d'accord. « On peut corriger une injustice par une injustice apparente », mais il faudrait que ce soit temporaire.

Julian Samuel va plus loin. Il cite l'exemple de la Grande-Bretagne avec son « Channel 4 » et de la radio néerlandaise qui donnent la

parole à des opinions radicales, issues des minorités ou d'ailleurs. « Il faudrait des émissions contestataires et radicales sur nos ondes. » Les contribuables ont le droit d'être exposés à un vaste éventail d'idées.

Cependant, l'idée d'un réseau parallèle ne plait pas à tout le monde. Pour Léo Kalinda, « c'est ridicule! ». « Les services gratuits doivent être universels » et ne pas desservir uniquement des marginaux. Pour Yves Alavo, il est « suicidaire de mettre des énergies pour créer une presse parallèle. » « Les moyens économiques font que les média existants saturer

« C'est une perte pour la société québécoise de ne pas avoir un regard, des opinions et des styles différents » de dire Dany Laferrière, écrivain haïtien et ex-journaliste à TQS.



Dany Laferrière, écrivain et journaliste

mois. Si l'expérience est un succès, elle devrait être reprise en septembre.

Il faut aussi dire que des réseaux jeunes, tels que Quatre Saisons, ont permis de « mettre un peu de piquant » sur nos ondes, selon le mot d'Yves Alavo. Leur salle de nouvelles, montée par Réal Barnabé, était composée de « moutons noirs soit de femmes, de jeunes et de minorités ethniques » selon Lakshmi Nguon, qui a elle-même débuté là avec Dany Laferrière.

• Que peut-on faire d'autre?

La plupart des intervenants s'accordent à dire que des programmes d'action positive sont nécessaires. Un tel programme permettrait, à compétence égale, de favoriser le candidat « ethnique ». « Même à compétence supérieure, on en recruterait beaucoup », renchérit Yves Alavo.

Léo Kalinda, pour qui le principe d'une

possibilités de l'auditoire ». Il serait préférable « d'ouvrir et de diversifier nos médias », de « faire du brassage ».

Les défis restent de taille. A la conférence de la FPJQ en 1987, Howard Simons, ex-directeur de l'information au Washington Post, nous avertissait : « Les Canadiens ont toujours voulu être différents des Américains. Vous avez la chance de pouvoir faire mieux que nous. A condition de commencer tout de suite. »

On peut cependant se demander si une révolution tranquille est possible dans nos médias. L'action positive et les concours seront-ils suffisants? Julian Samuel croit, par exemple, que le programme « Nouveaux visages » est une mauvaise blague visant à faire compétitionner inutilement les minorités entre elles.

Yves Alavo ironise sur l'avenir : « peut-être qu'il va falloir démolir les salles de rédactions et sortir les gens de là! »



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Trashing white justice

Canadian natives have long viewed the white system of justice with suspicion, contempt or outright hostility. Given the lack of results they have obtained from the legal system, this attitude is not surprising—nor is their increasing support for more vocal and militant tendencies.

BY PHINJO GOMBU

Reprinted from The Montréal Mirror
Canadian University Press

A legal appeal by two small native bands in northern British Columbia offers new hope for a solution to the seemingly intractable problem of aboriginal rights for the country's first inhabitants.

If they win, it would point to a third path to native autonomy—between militant defiance of Canadian law and frustrating negotiations or limited land claims.

In May 1987, after 14 years of preparation, the Gitksan-Wet'suwet'en began their court battle against the province of British Columbia and the federal government for jurisdiction of 50 000 square kilometres of land north of Prince Rupert Island, a territory about half the size of Vancouver Island. It is a battle that native leaders across the country are watching closely.

Since then, the B.C. Supreme Court has accepted testimony based on native oral history, songs and artifacts. In the past, the courts have treated such testimony as hearsay, inadmissible as evidence.

If the Gitksan-Wet'suwet'en succeed, it will be the strongest ruling on native aboriginal rights in legal history. As plaintiffs in the case, the 51 hereditary chiefs are not asking for special status or compensation but full jurisdiction and legislative powers over the land.

"This is a position which is very different from any method indigenous people have taken anywhere in the world," says Herb George, a Wet'suwet'en law student at Simon Fraser University, in Burnaby, B.C.

"We are going to a judicial system designed so that the colonial government could take land away from us, a hostile court in which we have to put ourselves before contact with settlers. Any other terms will be against us."

HEAVEN CAN'T WAIT

The decision by the Gitksan-Wet'suwet'en to fight for their rights in an "alien" court was prompted by the sluggish pace of negotiations with the federal and provincial governments.

To negotiate, natives must cede title to the land. Negotiations also take place with only one group of natives at a time. On this timetable, the clan to which Herb George belongs might not be dealt with for 100 years.

The B.C. government also refused to sit down at the land claims table with the Nisga, the only other negotiation now taking place in the province. Settlements requires provincial as well as federal assent.

For the Gitksan-Wet'suwet'en, the fight is urgent. Big logging operations such as Westar Timber Ltd. are rampaging through traditional fishing and hunting grounds, cutting all timber but taking only prime trees.

The bands have tried with limited success to convince local loggers that they have mutual concerns.

"Ten to 15 years from now the logging corporations will all be gone, but the loggers and us will still be here," says Herb George. "We do get some behind-the-door support from the loggers about the need to preserve the land for the future, but they also depend upon the corporations."

Smaller court battles are continually fought to preserve the Gitksan-Wet'suwet'en environment. In October 1988, they managed to get an injunction to prevent the construction of a logging bridge over to the north shore of the Babine River, one of their main waterways. But such victories are far and few between.

Colin Scott, a professor of anthropology at McGill University, says the bands find themselves in an extremely polarized situation due especially to the intransigence of the B.C. government.

"If they lose, they will be subject to continued encroachment on their lands and resources," he says.

"If on the other hand they did not challenge the Canadian system in the fundamental way they are doing, they would face continued de facto abrogation of their aboriginal rights and interests."

NATIVE LEADERS WATCH KEENLY

Part of the reason that the case has assumed such importance is the stagnation of negotiations with federal and provincial politicians.

"There is very little happening on the political scene," says George Erasmus of the Ottawa-based Assembly of First Nations. "One reason why such a court case occurs is because of the tremendous frustrations and lack of opportunities for natives. But if political processes like a first-ministers conference are revitalized, people will go with them."

"What is innovative about the case is that the Gitksan-Wet'suwet'en insist on a view of their rights as founded in their own institutions and values," says Scott. "Thereby dramatizing the extent to which the Euro-Canadian system has violated aboriginal culture."

The B.C. case has significant implications for natives in Québec for example where—except for the Cree of James Bay—there are no treaties, says Joe Norton, band council chief of the Mohawks of Kahnawake, who claim jurisdiction over six municipalities on the south shore of the island of Montréal.

"It's important for us in Kahnawake, where we have a similar situation with 'third party' or non-native interests," he says.

Others are less optimistic. "If the courts are backed into a corner by their own laws, then maybe they will be able to win," says Earl Cross, a Warrior with the Longhouse Society at Kahnawake. "But in all probability, Canada is not going to give

Montréal lawyer who negotiated the \$225 million settlement between the Cree and the provincial government that allowed Hydro-Québec to build electrical dams in the province's northern territories.

For Herb George, the reasons for their court battles are not just economic. "The biggest reason behind our action is the psychological freedom to be who we are. This has been taken away from the Indian people in the last hundred years, and has resulted in complete dependence on the government."

"It's a reality we have been conditioned to accept, a condition we're tired of, a condition which we want to escape."

THE GITKSAN-WET'SUWET'EN CASE

In their court challenge, the two Gitksan-Wet'suwet'en bands contend that they have never signed a treaty, that they are still a nation, that their people were misled and lied to when the reserves were first set up.

Their rights come from occupying the land ever since they can remember and have never been extinguished, they say. Today, the territory of the two tribes have been reduced to a 45 square kilometre reserve.

The provincial government has taken the position that the hereditary chiefs do not represent the Gitksan-Wet'suwet'en and that any rights they may have had over the land were extinguished when Britain colonized Canada and when B.C. joined Confederation. They also claim that the Indians gave up their

Wet'suwet'en claim to have carefully managed an extensive system of land tenure, which they say has never ceased.

Lengthy and expensive court cases have proved daunting for the bands. So far, \$8 million have been spent, mostly on administrative and legal costs.

The decision by the B.C. Supreme Court, which is expected for 1991, is likely to be appealed by the losing side. By the time the Supreme Court of Canada renders a decision in 1996, the two tribes will have spent a staggering \$12 million.

Some of the money has been raised from bingo and support groups. The bands have also received \$4.9 million from a special Test Case Funding Branch set up by the federal government to deal with such cases. They have also asked for an additional \$250,000 but additional funds are ruled out, says an official at the federal Department of Native Affairs.

Insiders claim this is the most comprehensive and far-reaching aboriginal rights battle ever fought in Canadian courts. The next most significant litigation which the two tribes will refer to is the 1973 Calder case, where the Supreme Court of Canada rendered a split decision on the claims of the Nisga of B.C.

The Calder case sent a warning to politicians that the Supreme Court of Canada was ready to make a ruling on aboriginal rights. In the aftermath of this landmark case, governments made a series of dramatic settlements, the famous being that with the Cree of James Bay.

In the ruling, three of the Justices recognized that the aboriginal title which existed at the onset of colonization still exist today, while three said they had since lost them. The seventh Justice rejected the case on the technicality that the natives did not obtain the province's permission for the case.

All agreed, however, that aboriginal rights exist where they are not extinguished. What remains in question is whether legislation can unilaterally extinguish such rights.

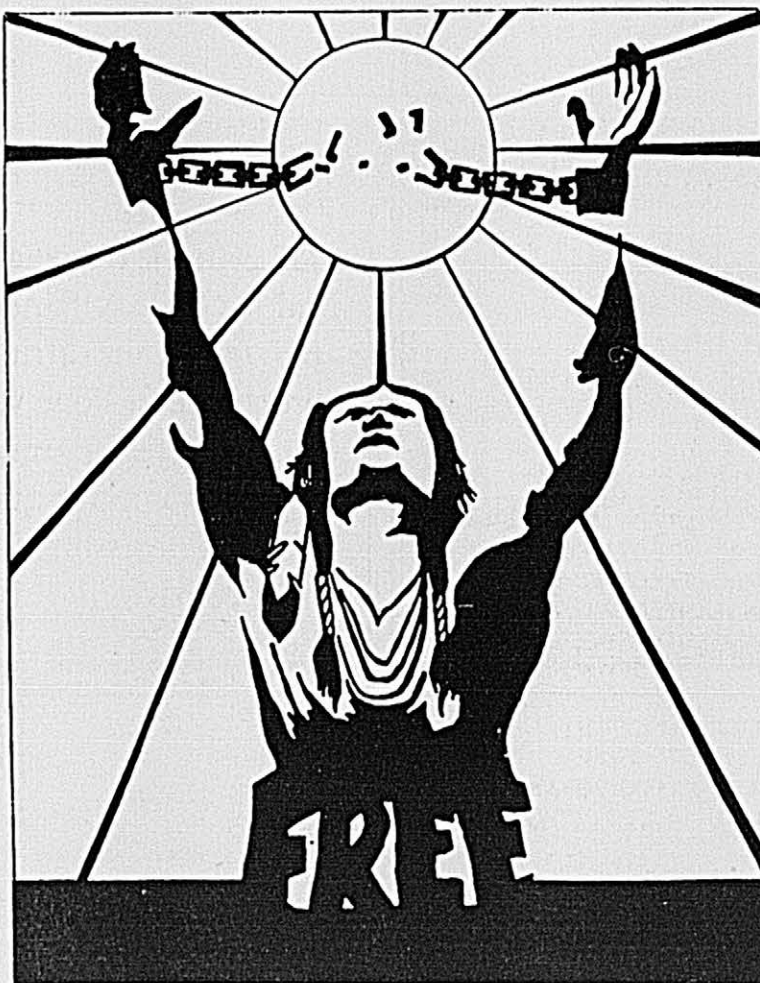
REPERCUSSIONS OF THE RULING

George is optimistic they will win the case. This sentiment is shared by Norton of Kahnawake. "About 25 years ago, this type of case would not even be as far as it is now," he says. "It's an evolving mental situation we are looking at. What's not attainable now may be attainable after the year 2000."

The final decision, when it comes, will have ramifications across Canada and abroad, where aboriginal people are often referred to as the Fourth World. It will particularly important to all Commonwealth countries with legal systems based on British common law.

In Canada, the outcome will affect the polarized debate between the legal and radical assertions of native rights. "If they lose, it will not be a fatal setback because of the present state of the law," says O'Reilly. "But it will certainly be a fatal setback for the aspirations of

continued on page 14



up any kind of right over peoples or lands."

"If they win, they will get a much better deal than the Cree of James Bay did. In James Bay we did not invalidate provincial and federal laws," says James O'Reilly, a

rights when the reserves were first set up.

A unique feature of the case is the extensive testimony given, based on the tribes' traditional division into clans and houses. It is through this system that the Gitksan-

*Dear professor ?, you know who
you are, I know who I am !*

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...trashing white justice

continued from page 13
the aboriginal people."

"If a court case like this fails, and no more political opportunities come forth," says Erasmus, "you're still in the pressure cooker that natives across the country are in. So if such a case ends up failing to provide any more influence for the native people, then it will just exacerbate an already tough situation."

Meanwhile, when all else fails, the Gitksan-Wet'suwet'en resort to humour. One recent incident, with the media in full attendance, had them throwing marshmallows at embarrassed fishery and police officers who had come to prevent them from fishing.

"We neutralized them with marshmallows and humour — something we need to do all the time," says George with a big grin on his face. "Otherwise there will be violence."

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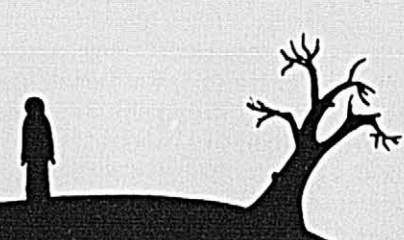
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Activists return to Concordia to mark 20th anniversary of the infamous 'computer incident'

Riot against racism

by Aaron Derfel and Heidi Modro

Montréal CUP: In the Spring of 1968 six Caribbean students at Concordia charged a biology professor with racism when he graded them unfairly. Students quickly became dissatisfied with the university's handling of the case after repeated procrastination on the part of the administration. Pressure tactics were escalated, and on the morning of February 11, 1969, students occupied the university's computer centre. At some point the centre caught fire.



Baton wielding, white helmeted MUC riot police beat and arrested students when they emerged from the fire blackened computer room. Seventy-nine students were arrested for setting fire to the centre, where damages totalled more than \$2 million.

Malcolm Foster, an English professor who was then acting as an occasional liaison person between the militant students and the administration, recalls that the university was inflexible in handling student demands.

"The entire incident was completely unnecessary. At one point no one could get hold of the administration. They had barricaded themselves in the Sheraton Mount-Royal hotel," said Foster.

"The whole situation degenerated until no one was talking to each other. Responsibility for what happened ultimately has to lie with those who accepted certain duties and didn't carry them out," he said.

Today, Concordia's top ranking administration officials refuse to comment on the grounds the computer incident occurred at a time when they weren't involved. It is as if with the merger of Sir George Williams and Loyola, the computer incident was erased from history.



But the riot did leave a legacy. Even though the incident did not radically change Canada's, or even Concordia's, most basic educational structures, it did change the mechanisms by which students could have their grievances heard.

Soon after the riot, a code of conduct was adopted at Concordia and an ombudsoffice was created. Commerce professor Clarence Bayne believes the computer incident ultimately benefited Concordia and Montréal.

to the rights and needs of minority people and showed the Black community that development of structures to deal with racism were too slow," he said.

Radical activist Rosie Douglas returned to Concordia last week, the university where 20 years ago he led the 1969 computer riot.

Amid a throng of reporters, he greeted his son Robert, who served last year as Concordia University Student Association co-president.

"We took a stand for what was justice and we still mean that," he said, explaining the riot was intended to protest racism against Blacks and other minorities. "We didn't mean to hurt anybody."

Douglas, 47, was deported from Canada in 1976 for his involvement in the occupation.

When Douglas applied for a visa to visit Montréal, Canadian immigration officials questioned him in Barbados about the 20th anniversary of

LET ME SEE, STRUCTURE: GREAT,
TRAIN OF THOUGHT: COHERENT,
USE OF LANGUAGE: SUPERB,
AND SPELLING: PERFECT. BUT WHAT'S
THIS?! A QUOTE FROM SINGH!!
HMMM... 20%

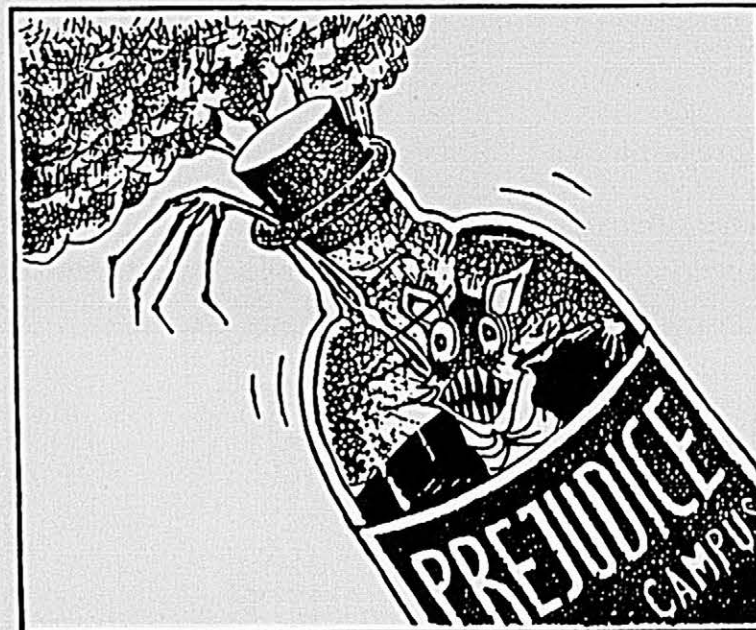


"It quickened the pace of democratization in the university," Bayne said. "It's because of the events that happened during that time that students now have the structures that allow them to have their rights respected within the university."

"It also sensitized Montréal

the riot. In 1983, when he entered the country, he was banned from speaking publicly about the incident.

"What happened in '69, in retrospect, came at a time when questions of racism were being raised by students around North America," he said.



Douglas said he had to return to Concordia to speak about the riot to try to find out "whether that type of incident can occur again and whether it can be prevented."

Robert Douglas, who invited civil rights activists from across Canada to mark the anniversary, said the riot "is significant because it forces us to look back and see if we have gone forward or stagnated."

At the time of the riot, Rosie Douglas was a McGill doctoral student in political science and co-president of the student Conservative Party. He served 18 months in jail in 1973-74 for his involvement in the riot, and was closely monitored by the RCMP while in Canada.

Today, Douglas is a Labour Party opposition member of parliament in his native Dominica. He is also persona non grata in Trinidad, Tobago, Puerto Rico and the United States.

Concordia assistant biology professor Perry Anderson, whom students accused of racism in 1968, said "it is beyond belief" that Douglas was granted a visa, and is

"disgusted" he spoke at the university.

"This man was intent on destroying this institution and relations between Canada and the Caribbean," Anderson said. "He was accusing the bulk of Canadians of being racist. For him to be invited back into Canada shows a profound lack of guts."

In 1968, Anderson was acquitted of the students' charges of racism before a university hearing.

Exactly what happened during the occupation and the events that led up to it have been obscured by two decades and the interpretations of those involved.



It has never been revealed who actually set fire to the computer centre. Rumours still fly that the culprits could have either been student agent provocateurs planted by the RCMP or simply careless occupants who left cigarette butts burning near the broken furniture barricades.

Douglas said he intended to meet Anderson and resolve their conflict.

"Maybe professor Anderson holds personal grudges, but the incident was bigger than he and I."



Spécial
nuit,
réunion
au B03 à
midi
aujourd'hui



QPIRG-McGill NOTICE GQRIP-McGill

COMMENCING MONDAY, FEBRUARY 20, 1989 AND CONTINUING THROUGH FRIDAY, MARCH 10, 1989, ANY STUDENT WHO WISHES TO RELINQUISH HIS OR HER PRESENT MEMBERSHIP IN GQRIP/QPIRG MAY COME IN PERSON FROM 12:00PM TO 4:00PM TO ROOM 502/503 OF THE EATON BUILDING. UPON SIGNING A STATEMENT CONFIRMING THAT ALL VOTING AND MEMBERSHIP RIGHTS IN QPIRG/GQRIP - MCGILL ARE RELINQUISHED, THE STUDENT WILL BE SENT A REFUND CHEQUE FOR THE AMOUNT OF \$6.00. THIS SIX DOLLARS REPRESENTS THE FEE FOR TWO SEMESTERS - FALL 1988 AND WINTER 1989. THIS IS THE PORTION OF THE STUDENT ACTIVITY FEE THAT WOULD OTHERWISE HELP FUND STUDENT RESEARCH IN THE PUBLIC INTEREST.



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HOLIDAYS
1978-1989

The Post Graduate Students' Society Election to be held March 6-9, 1989.

Due to a lack of candidates for the following positions, the nomination period has been extended for one week.

Executive Positions

President

VP Administration

VP Internal

Graduate Student Representatives

Senator (academic)

Senator (Professional)

Nomination forms and instructions for the candidates can be obtained from THOMSON HOUSE (398-3756) or the C.R.O. and must be submitted to the C.R.O. c/o Thomson House, 3650 McTavish Street, NO LATER THAN NOON, FEBRUARY 22, 1989

Eric Cheluget
Chief Returning Officer

SEE A DIFFERENT SIDE OF ISRAEL

with

The Jewish Cultural Association's

NEGEV LEADERSHIP PROGRAM

July 19th - August 17th

WHAT IS IT?

This leadership program based in Beer-Sheva is divided into three parts:

1. 20 Canadians and 20 Israelis will together participate in a week long series of educational workshops focusing on:

- Drug Control & Rehabilitation
- Education System
- Nature & Ecology in the Negev

Participants will then choose one of these fields in which to specialize for the following week.

2. One week will be spent implementing a "Group Community Action Program" in Daleth Mercar.

3. Seminar on wheels: One week will be spent visiting different parts of Israel and learning about various topics such as Zionism, Holocaust, Diaspora relations, etc....

QUALIFICATIONS

Only 20 Canadians will be accepted. They must:

- Be a student or recent graduate
- Be 21 - 25 years old.
- Display a desire to learn about and participate in the Jewish Community.

COST

\$1 485 (everything included)

For more information please call:

PAULA at 735-3541 ext. 382 (in the afternoon)



Interviews have begun.

Services communautaires juifs de Montréal
Allied Jewish Community Services

If Canada can, why can't Israel?

To the Daily:

Regarding S. Gualtiere's letter on Feb. 16, 1989. I would like to point a few facts out.

We, as Canadians, look upon ourselves as leaders in the fight for human rights around the world. May I remind you of the beginning of our nation. This land, once unknown to European imperialists, was STOLEN first by the French and then the British. The incredible cruelties that were carried out against the Native Peoples are beyond belief. Today, we can still see the remains of this. Instead of refugee camps, we conveniently renamed and created "Indian Reserves" where many people live below the poverty line. There are constant "Indian" demonstrations accusing the White Man's government of *destroying their ancestral culture and way of life*.

According to your thesis, I should demand that all Canadian flags, products, and information be banned from the McGill campus. We easily



claim some fictitious right to this land we call Canada. At least the Jews have ancient biblical and historical claims to the Land of Israel.

I cannot justify the Israeli actions over the past year, any more than I can justify Canada's historical and actual treatment of its Native Peoples. But I can recognize that, in spite of its faults, Israel, like Canada, has made many contributions to the world.

Unfortunately, we live in an imperfect. Every nation has its black marks. I do not mean in any way to underrepresent these evils, but all countries should be judged equally, Israel included.

Simply put, the ideas presented by you would stop any exhibition dealing with the Soviet Union, Cuba, Guatemala, Iran, Syria... and the list goes on. Surely, this will not create any solutions to the problem.

S. Leinwand
UI B.A.

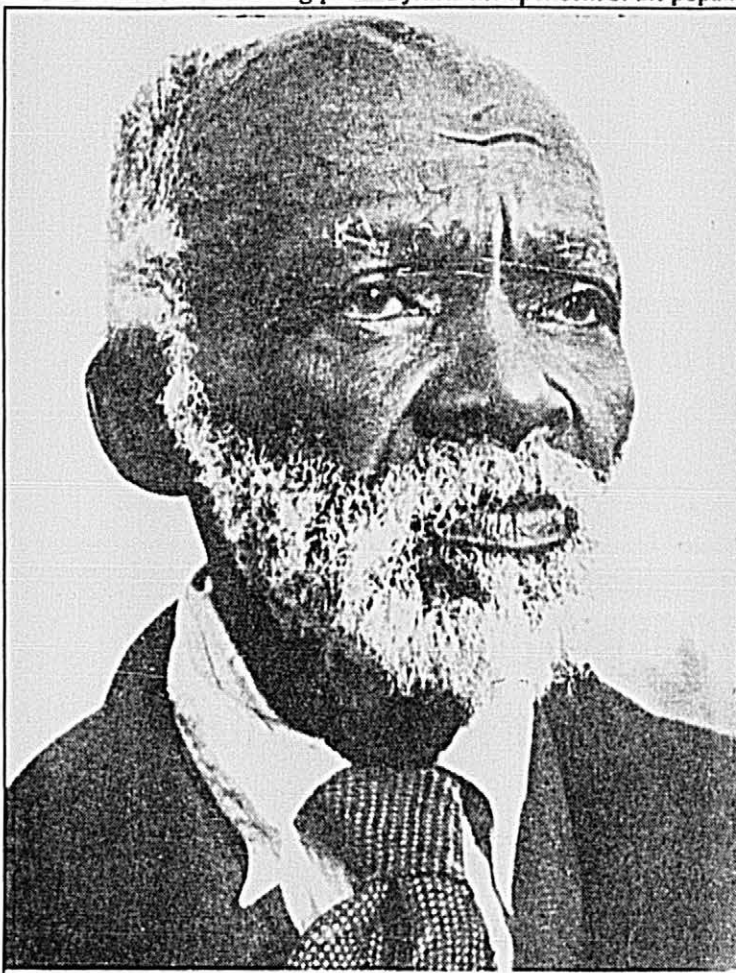
A pleasant stroll disrupted

To the Daily:

Walking between the Redpath and McLennan libraries is a fairly frequent activity for a wide variety of McGill students. I wonder how

many of them are as incensed as I at being subjected, for the second week running, to the Israel exhibition... or at least, portions thereof. I do not believe one has to be either female or Arab to be insulted by the blatant sexism of the "technology" display or the 'Israel as model of multicultural peaceful co-existence' propaganda. These segments of the exhibition are an affront to anyone who considers important a concern for human dignity, tolerance and truth.

Other letters to the *Daily*, conversations with friends and remarks overheard while passing the offending and offensive displays assure me that I am not alone in my reaction. After too many days of silent resentment and simply wishing it would be taken down, I have had enough. I challenge those responsible to remove the offending por-



tions of the exhibition, or, at the very least, to justify its presence at McGill. I also urge other students disturbed by this display to make their opinions known.

D. Gunn
Arts U2

Not only Israel is violent inside

To the Daily:

Why do student journalist like Mr. Derfel choose to write about



how Israel deals with internal dissent but choose to ignore writing about how the Arab nations deal with internal dissent. How can one fully understand the nature of a forest if one focuses attention on a select groups of trees?

What about internal dissent in Syria, Iraq, and Algeria? How do these three countries' leaders deal with dissenting groups? Alawites in Syria are ten per cent of the popula-

the Syrian dictator Hafez Assad (who took over in a coup d'état) deal with Sunni dissent? Does anyone remember the massacre in Hama? How does Iraqi dictator Saddam Hussein (who took over in a coup d'état) deal with the Kurds in northern Iraq? In 1988, the Iraqi air force dropped poison gas on the



Kurdish town of Halabja. Also, in 1988, the Algerian government showed the world how it deals with dissent. Crowds of protesters in Algiers were shot at by government troops for the crime of denouncing government economic policies.

Why is there apparently little interest in writing about dissent in Arab countries? Could it be a double standard?

Erik Reich
M.A. I Poli Sci

Ken Yee Yip and David Romano: There are problems with your letters. Drop by Union B-03 to fix them up.

STAFF MEETING
17h00 • Union B-03
Today

the **mcgill Daily**

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GENERAL ELECTIONS



Arts & Science
UNDERGRADUATE SOCIETY
MCGILL UNIVERSITY

March 15, 16

Nominations are invited for the following positions:

<i>President</i>	<i>(2) Science Members-At-Large</i>
<i>V.P. Administration</i>	<i>(2) Arts Members-At-Large</i>
<i>V.P. Finance</i>	<i>(2) Science Reps to S.S.M.U.</i>
<i>V.P. Internal</i>	<i>(3) Arts Reps to S.S.M.U.</i>
<i>V.P. Arts</i>	
<i>V.P. Science</i>	

- Nomination Forms are available at Leacock 319 and C.R.O.'s office
(Polish Institute, 3479 Peel # 32)
- C.R.O. office hours: Monday to Friday, 12 noon to 1 p.m.
- Nomination forms due by 5 p.m. Tuesday, February 28, 1989
- Campaign Period: March 7 to March 14
- 50 Poll Clerks Needed: \$5/hour, minimum 1 hr./shift

Call Eric at 365-8040 after 5 p.m.

D.O. HEBB LECTURE SERIES

Presents
Mort Mishkin
National Institute of Mental Health

The Anatomy of Memory

Friday Feb. 21, 2-3 p.m.
Stewart Biological Sciences Building, Room S1-4
This lecture is sponsored in part by a grant from
the Beatty Memorial Lecture Committee.
For further information, call 398-6105.

McGill

HILLELS CALENDAR

Cafeteria Specials This Week

Today - Abie special & soup - \$3.25
Wednesday - Falafel - \$1.75 with soup \$2.75
Regular Cafeteria hours: Monday - Thursday
11:00 am - 2:00 pm, 4:30 pm - 7:00 pm; Friday - 11:00 - 2:00

Thursday, February 23

10:00 am - 4:00 pm
Israel Programs Fair
Student Union Bldg.
Practical Structural Design and Analysis
in the Israeli Aircraft Industry
with Uri Kutai, 1:00 pm room 391
McDonald Engineering Bldg.

Friday, February 24

Informal Dinner
5:30 pm Cost: \$5.75
3460 Stanley St.

For more
Info: Ronit
845-9171

ANNOUNCEMENT

Graduate Student Referendum

On February 12, 1989 a mail ballot will be sent to all full-time graduate students at McGill's downtown campus.

Should McGill University terminate the membership of graduate students in the Students' Society of McGill University, and no longer collect S.S.M.U. fees from graduate students?

ALL graduate students registered in departments at the downtown campus are eligible to vote.

Ballots will be delivered through campus mail or to home addresses (depending on availability of departmental mailboxes). Completed ballots may be returned via campus mail or Canada Post. Ballots must be postmarked on or before March 8, 1989, or received at Thomson House by 6 p.m., March 14, 1989.

Eligible students who did not receive or are unable to return a mail ballot (e.g. part-time students) may vote at Thomson House on March 13 or 14, 1989.

Ballots mailed: February 12, 1989.

Deadline for postmark: March 8, 1989.

Deadline for receipt: March 14, 1989.

Walk in polls open: Thomson House

3650 McTavish St.

Monday, March 13: 11:30 am - 9:00 pm

Tuesday March 14: 11:30 am - 6:00 pm

**ALL ELIGIBLE GRADUATE STUDENTS ARE
STRONGLY ENCOURAGED TO VOTE**

ANNOUNCEMENT

McGill Youth Parliament

Important meeting

Wednesday, February 22

4:00 p.m.

Union Bldg. Room 310

Newcomers are welcome.
Anyone who is interested
but cannot attend this meet-
ing should phone Brian, at
284-6291, or John, at 284-
6532, as soon as possible.

CLASSIFIEDS

Ads may be placed through the *Daily* business office, room B-17, Union Building, 9h00 - 15h00. Deadline is 14h00 two weekdays prior to date of publication.

McGill students: \$3.00 per day; \$7.00 for 3 consecutive days. McGill Faculty and Staff: \$4.00 per day. All others: \$4.50 per day. There is a 25 word limit. There will be a charge of 25¢ for each word over the limit. Boxed ads are available at \$4.00 per ad per day - no discounts on boxing. **EXACT CHANGE ONLY PLEASE.**

The *Daily* assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The *Daily* reserves the right not to print any classified ad.

341 - APTS., ROOMS, HOUSING

Roommate wanted to share, with one person, a spacious 5 1/2 on Tupper Street near Du Fort. Rent is \$245 (each), heat included. Call Richard, 939-5969.

Large 5 1/2, share w/two others. Non-smoker, no bugs, Big room. Near Plamondon metro. \$260/mth. Call Rob/Gennie 341-4979.

2 cool roommates looking for a 3rd cool roommate to share wonderful split level 8 1/2, 15 min. from McGill on the green, Metro line. Rent \$58. phone Justin or Zeb: 767-3763.

4 1/2 to share with one other person. Modern, huge, freshly painted, freshly carpeted, laundry, balcony, metro, everything! Call Andy, 339-9601.

4 1/2 on Duluth and Drolet to share with one other. Skylight, renovated, generally cool apartment and location. Good conversation, no hassles. \$275/month. Ian - 284-5789.

Sublet - March 1. Ridgewood, C.D.N. Large 2 1/2, quiet, outdoor pool. \$361 (heat included). 739-8872, 12 - 3 p.m. or 6 - 9 p.m.

343 MOVERS

ECONO-MOVERS. Local - long distance. Insurance. Storage. Weekly Toronto Trips. Good Service - Good price. Call Turan at 747-2222.

350 - JOBS

Bartenders - Get yourself a very lucrative part-time job. The Master School of Bartending offers training courses and placement service. 2021 Peel Street (Peel Metro). 849-2828. (Student Discounts).

352 - HELP WANTED

Part-time work. Direct tele-marketing for Financial Service (Insurance). Daytime work. Flexible hours. \$6.00 per hour. Call after 6:00 p.m. at 481-7846.

Graduate students can now apply for extra work as exam invigilators during the April 10 - May 4 examination period. Pay: \$22 per 4 hour session. Application forms available at Rm. 412, Burnside hall. Application deadline: March 17. Further information from Prof. J. Lundgren, chief invigilator (local 4304).

Do you want some help? Need to talk to someone but you don't know who? Call McGill Nightline at 398-6246, 6pm - 3am, every night.

Summer Camp Jobs north of Montreal: Drama director, Boating supervisor, Tennis head, instructors for Kayaking, Windsurfing, Sailing, Canoeing, Swimming, Judo, Karate, Pottery, Arts & Crafts, Phys. Ed. PLUS Cabin counsellors, kitchen & maintenance staff. Call Pripstein's Camp (514) 481-1875.

Tree planting in B.C. Need hard workers, greedy. No assholes. Call Vytas 931-0164.

University Students; door persons; clean cut, presentable, bilingual. Downtown. Some studying permitted. Manager 844-6500 or 849-2045 for appointment.

354 - TYPING SERVICES

Typing services - Term papers, theses, resumés, fast and efficient, 7 days a week, French and English. \$1.50/double spaced. Next to McGill. Call Roxanne. 288-0016.

Success to all students. Theses, Term papers, Resumés, Translations, 19 years of experience, Rapid Service. 7 days a week. \$1.50 double spaced. IBM. On McGill campus, Peel St., CALL Paulette Vigneault 288-9638.

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356 SERVICES OFFERED

FITNESS FOR BUSINESS: Keep yourself and your key employees happy, healthy, motivated, and productive with our **FITNESS FOR BUSINESS** seminars and programs. Rick Blatter, B.Ed., CFA, Health & Fitness Consultant, 625-1352.

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Cooperative day-care half days and part-time now available; 9 children maximum near Clark & Pine. information call 845-8850 or 844-6148.

Resumes written. Professional Marketing consultant prepares CV's for all industries. Skilled personal analysis; Proven format; Fr/Eng translation; Typeset quality word processing. AD PROPOS / Brian Rocklin / 482-6531.

361 ARTICLES FOR SALE

CELLO - very good and excellent price. Call Claude (488-1240)

367 - WANTED TO BUY

Wanted cars listed below! Barracuda 70, 74, Super Bird 69, 70, Road Runner 68, 70, Charger 66, 71, Dart 70, 74, G.T.X. 70, Coronet 66, 70. Engines wanted 426 Hemi, 440-six pack. For car's or engine's parts will pay. Top Dollar! - any-condition. Darryl 365-5388

372 - LOST & FOUND

Lost Dog - found on Main Campus Monday. Small, black, long hair, chain collar with missing tag. Very friendly. Call SPCA for information.

Watch found in Frank Dawson Adams Auditorium. Feb. 8, call 398-7029.

FOUND!!! One large Beaded STONE necklace between McGill College Ave. and the Redpath library. Probably of sentimental value to someone. Call Joanne at 398-6784/5 for details.

REWARD! Lost "Selko" watch silver & gold, great sentimental value. Lost Feb. 10 between Ghetto & Leacock 132. Please call 499-1668.

374 - PERSONALS

Need information? Feeling lonely? Just want to chat? Then call McGill Nightline! We are students talking to students. 398-6246, 7 days a week, 6 p.m. to 3 a.m. Anonymous and confidential.

Gays and Lesbians of McGill offer a peer counselling service, Monday through Wednesday, from 7:00 pm to 10:00 pm. 398-6822. It's a chance to talk.

Frosty says...

"When dinosaurs have sex they scream loudly."



Women: Would you like to get to know your neighbors? New friends to have over for tea? Meet them thru the Walk-Safe Network! McLennan Lobby. Mon-Thurs, 9 & 10:45 p.m.

Astrology Computer Service. Do you like this better? It's also a nice gift idea. Detailed approx. 20 p. Horoscope analysis + Natal chart \$20. Nice computer print outs of your Natal chart. Solar chart and Progressions \$3 each. Transit sheet for those who know how to interpret \$2. Call 844-6267.

Massage for Anne-Marie P.: meet you at the airport, men's washroom, third stall from the right; wear the leather one - Naet Boujcoo.

EUROPE May 89: want to visit London, Berlin, Venice ...? I am looking for another interesting non-smoking girl to share one month of discoveries! Chantal 646-1055.

Party for charity. Union Ballroom, Feb. 24th. Tickets on sale at Sadies. 3 bands: Switch, Mere Image, Child. Designated driver program in effect. Sponsored by McGill. Volunteer Bureau.

S + M Birth Control Freaks: We supply the cream, you do the whipping. Contraceptive cream \$6.50, Women's Union, room 423. 398-6823.

383 LESSONS OFFERED

FITNESS WITH PLEASURE: Personalized

consultations in your own home or office. Rick Blatter, B.Ed., CFA, Health & Fitness Consultant. Office Hours: Saturday mornings 05h30 - 13h30., 652-1352.

LEARN A NEW LANGUAGE, SWAP YOUR MOTHER TONGUE! Reciprocal conversation Language lessons in French, Spanish, Chinese, Italian, ETC. ... TROCTEL - The Language Exchange - 272-8048. A cross cultural network.

385 - NOTICES

Vivisection, factory farming, fur, zoos, etc.; Factual information available. Contact McGill for the Ethical Treatment of Animals. Steve 272-5064. Next meeting: Thursday, February 23, 17h30, room 410, Union Building.

Recycling is coming to McGill! Bins will be available in Burnside Hall, Education, and the Union Buildings as of Feb. 14, 1989. Reduce, Reuse, Recycle.

ATTENTION: Little Frosty (Bunny's pal) has been officially identified as being male. Thank You.

387 VOLUNTEERS

Pairs of Brothers needed for study in health psychology at McGill. We pay \$15/hour. If interested, contact Helen 385-9114 (leave message)

McGill Nightline is run by student volunteers who know what it's like to be heading into mid-terms. Call us up if you want to talk (398-6246).

INCOME TAX TIME

It's that time of year again. The McGill Accounting Club is proud to present the McGill Tax Clinic, sponsored by Charette, Fortier, Hawey/Touche Ross. Forms will be collected, completed and returned **Absolutely Free** of charge. Further details to follow.



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McGill Film Society

ELECTIONS

February 28, 1989

Positions available

President
VP Filmmaking
VP Programming
Treasurer
Publicity Director
Head Manager
Office Manager



DEADLINE FOR APPLICATION

February 23, 1989

Submit to room 432, Union Bldg.

Include name, telephone # and position.

Dr. Donald, Gordon, Collins

B.Sc., D.D.L.

Dental Surgeon

Chirugien Dentiste

by appointment
sur rendez-vous

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300 Leo Pariseau
Suite 920
(Corner Park & Pine)

Monday
12:00 to 7:00 pm
Tuesday to Thursday
8:00 am to 7:00 pm
Open Saturdays



Sex, drugs, rap 'n roll

by Chris Bassmaster

Something strange has happened in the last three years. Rap has grown up, spread out, and captured mass appeal. Yes, that's right—MASS APPEAL. If one manages to walk six blocks on Ste Catherine without hearing a rapologist blaring from a car stereo, then one must be wearing a walkperson, because this genre is no longer underground, scarce, or purely American. MTV's most popular show is "Yo MTV Raps"; CKUT's DJs claim to get hundreds of requests during the Saturday night rap show at McGill.

So why do prime international acts like Public Enemy play in high school cafeterias, while fat geeks like Ozzy and Cheap Trick blast their senseless bilge to hordes of faceless consumers at the forum? Some call it a conspiracy... I'll just say that there are reasons for the media and public negativity dealing with rap, a type that has superceded the "Punk-Rock" scare of many years ago.

KRS-1, of Boogie Down Productions, explains it thusly: "When some get together and think of Rap, they tend to think of the violence. But when they are challenged by some Rock group, the result is all silence. What I call violence I can't do, but their kind of violence is stopping me."

Rap doesn't just "sucker M.C." itself to death anymore. It promotes a history, and it promotes a future. This is the threat which is perceived by those who seek to keep African Americans divided and docile. Sex, drugs and rock-n-roll is a warm and kindred institution in America. It is not a catalyst of change, especially with the bloated industry that keeps regurgitating our parents' heroes: Robert Plant, George Harrison, Sting, etc...

When Rap teaches history, it talks of the glory of the African culture, their superiority to the European

card-dwellers. It teaches that "civilization" was not started by Whites nor that history should start with Greece and end with the American empire. African Americans do have a history beyond the point of enslavement, and this history should be part of the American school curriculum.

When rap talks about the future it is not bathed in the rosy Reaganesque hue of peace. The disenfranchised must be paid in full for their years of slave labour by all means necessary. It's as simple as that.

While the lame lackeys of rock-n-roll preach to adolescent problems and the punk-rock evangelists spew their pre-pubescent trip to the eager lap-dogs, rappers are seeking to instigate a change in the status quo, and to have a damn good time while doing it. Positive power for positive goals, not anachronistic litany of wimpy angst and useless melancholy.

So by now, you've probably assumed that ol' Bassmaster Chris is very pro-Rap. What needs to be said is that Rap as an entity is like every other type of music—there are quality acts and there is shit. But what confounds all notions of justice is the continuing fact that decrepit Rock bands fill large venues without any organized harassment, while amazingly talented rap artists are either entirely banned, as is the case in Boston, or are forced to tour with a menagerie of other rap artists, thereby limiting their performance time and mixing an audience—it's like seeing Pink Floyd, Voivod and Liberace all in one show—it could be a trip, but really...

It is very obvious, ignoramus bands are duly promoted, and intelligent, controversial performers usually are not. Some say it's the law of supply and demand. I say that without oppression, what would we do with our lives?

Punkisme et Punkitude

Pierre Distorzubanovitchoviev

Après cette apologie du rap il est temps de ressusciter le punk contemporain francophone des abîmes de l'ignorance et du mépris. Les punks ont appris, et bien que leur mouvement reste blanc, ce n'est pas les appels à la solidarité qui manquent depuis les cinq dernières années.

« La jeunesse emmerde le Front National », s'écriait Bérurier Noir en Novembre dernier au Spectrum lors de leur première tournée nord-américaine. Depuis cinq ans, ce groupe français dénonce la violence par la poésie, le racisme par le cirque. Ce groupe a vu le jour dans une société où la polarisation graduelle des forces politiques a été suscitée par un virement vers le centre de la gauche et d'une radicalisation de la droite accompagnée par la montée de l'extrême droite et de son leader Jean-Marie Le Pen.

Dix pour cent des votants aux élections législative de 1986 votaient pour Le Pen. Les Béruriers répondent avec « Abracadaboum! », leur dernier trente-trois tours, sorti au printemps 1987. Entre les printemps 1986 et 1987, le premier ministre de la cohabitation rassure les policiers face au terrorisme, la violence des zonards, des jeunes arabes, des zoulous, et des jeunes punks et divers redskins qu'arrêtent pas de se faire taper sur la gueule par les skinheads de France et la jeune garde du Front National : « je

vous couvre », en cas de bavure évidemment. Bilan : trois bavures mortelles, des centaines d'arrestations inutiles, sans compter les centaines de familles d'immigrés qui furent déportées.

Les policiers savent, les fascistes s'excitent. Pendant ce temps, S.O.S.-Racisme rassemble cinq cent mille manifestants chaque année et les jeunes de tous horizons se rassemblent derrière Bérurier Noir, Nuclear Device et d'autre groupe « punk » qui ont finalement compris qu'il ne suffisait plus de pleurer sur les baleines, les bombes nucléaires mais qu'il faut manger les riches. Les jeunes comprennent que leur voisin et leur ami est noir ou arabe, qu'il se fait contrôler par les flics jusqu'à deux fois par jour dans certains quartiers de Paris.

En France la violence monte mais les jeunes gardent la tête sur les épaules, il n'est pas question d'installer le régime de la terreur. L'agressivité est canalisée vers la solidarité, la construction de nouveaux réseaux de solidarité ainsi que d'information et de services d'ordre pour se protéger du fascisme, du racisme et de l'ignorance. L'anarchie chez les jeunes a cessé d'être le privilège d'une jeunesse blanche déclassée. L'anarchiste du rock français comprend le multiculturalisme, le relativisme culturel et la solidarité face aux agressions des racistes et des fascistes qui se croyaient tout permis.

